THE

EDINBURGH MAGAZINE,

OR

LITERARY MISCELLANY,

For MAY 1786.

[*With a* View *of* Dunnottar Castle.]

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A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken between twelve and three o'clock afternoon, and the quantity of rain-water fallen, in inches and decimals, from the 28th of Apil 1786, to the 30th of May 1786, near the foot of Arthur's Seat.

Days	Ther.	Barom. Inch.	Rain. Inch.	Weather.
29	60	29.573	0.0555 (29–30)	Rain.
30	50	29.6512		Snow.
1	53	29.7	———	Clear.
2	55	29.17	0.0075	Small rain.
3	54	29.449	0.20565	Shower.
4	49	29.175	0.0146	Ditto.
5	42	29.54	0.00688	Ditto.
6	45	29.6	———	Cloudy.
7	46	29.5125	———	Clear.
8	51	29.4	———	Ditto.
9	47	29.3	0.0438	Showers.
10	44	29.9	0.00365	Ditto.
11	56	29.5	0.00365	Ditto.
12	52	29.1	0.1032	Ditto.
13	55	29.695	———	Clear.
14	56	29.875	0.0073	Ditto, ſmall ſhower.
15	54	29.725	———	Ditto.
16	60	29.575	———	Ditto.
17	60	29.775	———	Ditto.
18	60	29.9	———	Ditto.
19	58	29.894	0.005675	Ditto, ſmall ſhowers.
20	55	29.7	0.01	Ditto, ditto.
21	60	29.46	0.0146	Ditto, ditto.
22	57	29.6	0.0063	Ditto, ditto.
23	55	29.775	0.0146	Ditto, ditto.
24	57	29.712	———	Ditto.
25	60	29.875	———	Ditto.
26	62	29.775	———	Ditto.
27	66	30.09	———	Ditto.
28	61	30.075	———	Ditto.
29	68	29.99	———	Ditto.
30	67	30.01	———	Ditto.

VIEWS IN SCOTLAND.

Number Sixteenth.

Dunnottar Castle.

THIS Caſtle is ſituated on the eaſt coaſt of Kincardinſhire, upon a very high rock projecting into the ſea, and almoſt wholly ſurrounded by it. The only acceſs from the land is by a winding path deſcending into a deep gully, which ſeparates the caſtle from the other high rocks that bound the coaſt, and from thence aſcending to the only acceſſible part of the caſtle, which is defended by a wall of above forty feet in height. In this wall is placed the outer gate. After entering this gate, before you reach the upper ground, you aſcend through a long paſſage, part whereof is covered with a ſtone arch; in which were hung two portcullice or iron gates, conſtructed ſo as to ſlide up and down in a groove of ſtone. The area on the top of the rock contains above two acres, which is partly ſurrounded by a wall fortified with embraſures, and occupied by buildings of various kinds, apparently of very different ages. The oldeſt (excepting the chapel) is a ſquare tower built about the middle of the 14th century: and the lateſt is an extenſive range of large family-apartments, contai... gallery of 120 feet in length, built about the middle of the la... There is within this fortified rock every thing proper for the a... of a great family. There is alſo the remains of a chapel ... ciplined men, a large bowling-green, and a baſon of w... feet diameter. There is further the ruins of a forge, ... for caſting cannon bullets.

On this rock, notwithſtanding of its difficult ac... ted the church and burying-place of the pariſh ... now called the chapel was formerly the pariſh-c... ...ng the time of the wars between Bruce and Baliol, the impre... ...of the ſituation induced Sir William Keith, then Great Mariſ... Scotland, to build a caſtle on it for protecting the property of h... and friends during theſe troubleſome times; whereupon the biſhop ... Andrews pronounced ſentence of excommunication againſt him for bu...ing on ſacred ground, though another pariſh-church in a much more convenient place had already been built by him. Sir William having applied, in a ſuppliant manner, to Pope Benedict XIII. ſetting forth the urgency of the times for making uſe of ſuch a ſituation; his Holineſs, by his bull or diſpenſation addreſſed to the biſhop of St Andrews, dated July 18. 1394. ordered him to remove the ſentence of excommunication, and allow Sir William to poſſeſs the caſtle in all time coming, upon paying a proper recompence to the church. The family of Keith, Earl of Mariſchal, have ever ſince continued to poſſeſs this caſtle till the forfeiture of the late Earl in 1715; ſoon after which it was demoliſhed. The ruins, (as they appear from the engraved view), were again repurchaſed by the ſame Earl, and afterwards ſold by him to Mr Keith of Ravelſtoun.

In this caſtle, during the time of Cromwell's uſurpation, the regalia of Scotland were depoſited; the Earl of Mariſchal being then appointed by King Charles II. one of the commiſſioners for managing the government

while his Majesty was abroad. At the very time the usurper's troops were preparing to attack the castle, the regalia were secretly carried off and buried in the church of Kinneff. Mr John Keith, the second son of the Earl Marischal, having immediately sailed for France, industriously caused it be reported that he had carried them with him; which prevented any further search being made. For this piece of service, the King, upon his restoration, created him Knight Marischal of Scotland, and thereafter Earl of Kintore.

The castle, though well stored with cannon and ammunition, could not stand a regular siege; wherefore, in absence of the Earl, the person intrusted with the command of the castle was obliged to capitulate. The enemy allowed the iron-cannon and four mortars to remain; but carried off twenty-one piece of brass cannon, with one hundred and forty fixed muskets and many firelocks, twenty-six barrels of gun-powder, and ten chests of musket-balls *.

To the Editor.

Quodammodo philosophiam tollunt, qui rebus mirabilibus fidem non habent; opportet autem qua ratione aliquid fiat, ratione tractare; quod vero id fiat, ex ratione est sumendum.

S I R, *Edin.* May 13. 1786.

[illegible]l months ago, I took the [illegible] of stating to you my [illegible] some little abuses [illegible] on my arrival in [illegible] into the English [illegible] by inverting [illegible]ht to affix [illegible] vernacular [illegible]o perplex and embarrass [illegible] I confess, however, my fa[illegible] finding that this folly has [illegible] one no farther than a particu[illegible] in this capital. No man of an[illegible]ca-tion has yet broached such n[illegible]y; nor has any person conversant i[illegible]e elegant models of ancient literature given a sanction to an attempt to overturn the fixed and established phrases by which we express our meaning, either in writing or in conversation.

One of the chief uses of a periodical work like yours, is the frequent opportunities it affords to every man to animadvert upon the fleeting occurrences and follies of the day. A severe moralist, who considers mankind as they ought to be, not as they are, will no doubt find ample materials for exercising his talents in this city; but such a man, however respectable, is by no means a correspondent for you. Few people peruse a magazine with the same view with which they sit down to Rochefoucault or Tillotson, to Bruyere or Sherlock. The readers I have in my eye are such, whose education has given them some inclination for books, but whose situations and circumstances in life afford little opportunities for study. The attention must be won by some novelty, and the mind soothed by some little art, to enable you to catch and to detain readers of this class, by far the most numerous of any.

I told you in my former epistle, that an unlucky law-suit had forced me from my house in the country, and had brought me up to town, very

* A signed inventory of those articles, and the Pope's bull beforementioned, is in the hands of the present proprietor.

very much againſt the inclination of my wife. Since that time I have been detained here from week to week, and from month to month, in the daily expectation of this perplexing buſineſs being finally ended; yet matters ſeem no nearer a concluſion than they were ſix months ago, although upwards of two-thirds of my Martinmas rents have gone among the lawyers.

In my former letter too, I hinted at the diſpoſition and temper of my wife, but I muſt now make you a little better acquainted with her. Among the many other good qualifications of which Mrs Rentfree is poſſeſſed, I have to reckon a wonderful faculty of dreaming and of explaining dreams, a moſt orthodox and pious belief in apparitions, a thorough knowledge in the art of making black puddings, and a talent for giving advice. This laſt I aſſure you ſhe poſſeſſes in a remarkable degree, and is by no means a niggard of it, inſomuch that every week when our carrier comes to town, I receive a long epiſtle from her full of the moſt bitter philippics againſt lawyers, interſperſed with many oblique glances of my own folly, and concluding with ſome practical obſervations upon the impropriety of my demanding from my tenants the money converſions of their poultry inſtead of the hens themſelves, and which they uſed regularly to ſend to her about Candlemas.

During the different hearings which the Court has very obligingly given my cauſe, I have conſtantly and regularly attended in perſon; and finding, when I was not intereſted myſelf, ſome little amuſement from the pleadings of the lawyers, I have ſpent a good deal of my time this laſt winter in the parliament-houſe. The Court of Juſticiary, too, has not eſcaped me; and as I have of late witneſſed ſome very melancholy ſcenes at that tribunal, I was thereby incited to conſider with ſome little attention the criminal law of my native country, as I found it ſtated by ſome of the moſt eminent authors; all of which were very civilly lent to me by my worthy friend *Mr Puzzle-point*, one of my counſel.

It was not long before I diſcovered, to my very great ſurpriſe, that *crimes*, like my daughter Betty's *ribbons*, had their faſhion and their day; and that what was in vogue at one period, was univerſaly exploded at another, and ſucceeded by ſomething elſe in its turn. *Stabbing* and *piſtoling* and *aſſaſſination* of every kind, I found had been very much *in* during great part of laſt century. Theſe enormities, however, had, I perceived, moſt happily given way to the milder violences of *houſe-breaking*, *ſheep-ſtealing*, and *cuckoldom*. But I had ſcarce time to wonder at this, when to my aſtoniſhment I diſcovered, that a moſt horrible and enormous crime, a crime for which many thouſands have already atoned with their blood, had been ſolemnly declared by the legiſlature not to be puniſhable, or, in other words, never to have exiſted: I mean, the heinous and grievous crime of *witchcraft*.

What motives could have determined Alderman Heathcote and Mr Conduit, who I find were the perſons who introduced this abrogating law, to attempt ſo bold and ſo violent an innovation, and in which their ſucceſs was equal to their temerity, are to me inconceivable; for I ſhall have little difficulty in ſatisfying your readers, not only from the authorities of lawyers, but from the daily example and practice of individuals, that this ſin, to ſpeak in luteſtring, has increaſed, is increaſing, and ought by all means to be diminiſhed.

This crime is not more dreadful in its

its consequences, than venerable, if I may so, for its antiquity; for although it is no doubt true, that it cannot take place of murder in point of precedency, which was committed as far back as Genesis, yet it follows hard upon it, and accordingly is found expressly prohibited in Exodus xxii. 18.; not to mention Leviticus xx. 6. and 1 Samuel xxviii. 3. Nor were the Jews more given to this iniquity than the heathen nations. It was too common among the Persian Magi: and all the world knows that the Romans, in order to avert the judgments with which they were threatened on this account, executed Publius Martius and Pituanus, and some time thereafter hanged Publicia and Lucinia, with threescore and ten others; whose last speeches, as well as an account of their behaviour at the place of execution, may be found at large in *Valerius Maximus, lib. 6. cap. 3.*

Such were the dreadful consequences attending the practice of this vice among ancient nations; and I think I cannot do a greater service to my own country, for which I have the most fervent regard, than to point out, in the *first* place, a few of those infallible marks by which we may at once know whether a person be a witch or not; and, 2*dly*, To lay before my countrymen the terrible effects of this crime among ourselves.

As to those marks from which we may with certainty conclude the guilt of the delinquent, they are in themselves so plain and simple, and have been laid down by the lawyers who have written upon the point with so much *perspicuity* as well as *elegance*, that I have often wondered we were not all sufficiently master of the subject. For my own part, when in company with witches, and I have unfortunately been with both male and female, I can distinguish at once the nature as well as degree of their guilt; but as some of my acquaintance have appeared to me to be very lame in this science, I shall now lay before them those marks and qualities, from a due attention to which, they may go into any company, and make their conclusions with a mathematical certainty.

'1. *When learned and skilful physicians find that the patient's trouble doth not proceed from any bodily distemper or natural cause, and any remedies presented by them are so far from affording him the least ease, that they increase his pain and torture* †.

Here the author, Mr Forbes, with his usual accuracy, lays it down, that there are two classes of diseases to which mankind are liable; those that arise from bodily distempers or natural causes, and those which do not. The first of these, it is well known, can be cured by any learned and skilful physician; but the other is by no means so easily dealt with: and as every man must have observed, that the remedies prescribed by physicians do often very much increase the pain and torture of the patient; it follows of course, that it is to *witchcraft* alone to which the failure of the sons of Esculapius, in any case however desperate, is to be ascribed. For it is clearly laid down by Sir George Mackenzie *, that the devil, and consequently witches to whom he delegates his power, '*may inflict diseases* applicando activa passivis, *since he knows the natural cause and origin of these better than physicians can, who are not present when diseases are contracted; and which being younger than he, must have less experience.*' Nothing can be more logical and conclusive than this reasoning, and which besides conveys indirectly a very excellent moral. Sir George plainly insinuates, that all diseases are contracted *when the devil is present;* and this axiom,

† Forbes's Institutes of the law of Scotland, Vol. II. book ii. chap. 3.
* Mackenzie's Criminal Law, *Witchcraft*, § 19.

axiom, however wrapt up, if I were diſpoſed to enlarge upon it, I could ſhow to be full of ſound ſenſe as well as morality. Phyſicians too are reminded not to plume themſelves too much upon their age and experience, however great; Hippocrates, the celebrated Greek phyſician, died, we all know, at the advanced age of ninety-nine; but what is that to the age of the devil!

'2. *When a perſon is exceedingly tormented at the ſaying of prayers and graces, or reading the Bible* †.'

This is ſo plain an indication of apoſtaſy and witchcraft, that I think it requires no commentary. I only beg that my countrymen will particularly attend to this circûmſtance in the behaviour of their friends *whom they ſuſpect*, and they will invariably find, that thoſe who are moſt addicted to this vice, have this ſymptom in the ſtrongeſt degree: and I am at preſent employed in making up an alphabetical liſt of the names of thoſe perſons who I know have this complaint in the moſt violent manner, and which I mean to publiſh ſoon.

'3. *When a perſon cannot ſhed tears* ‡.'

How many people do we meet with every day, who, inſtead of being ſoftened into compaſſion at the miſery of numbers of their fellow-creatures, make it the ſubject of mirth and entertainment? Others plead *privilege* againſt giving charity of any kind. It is therefore plain that *they* muſt be grievouſly addicted to this ſin.

'4. *When a perſon cannot ſay the Lord's prayer* §.'

One would imagine that few of us in this *Chriſtian land* would be at a loſs in repeating this prayer; but alas, the truth is, very few above ten years of age are capable of it.

'5. *When a perſon has the devil's mark on ſome part of his or her body* ‖.'

This is ſaid to be the moſt convincing proof of all; and therefore we ought to exert ourſelves, that thoſe who have the mark of the beaſt in *ſecret* may be expoſed *openly* to the terror of others in all time coming.

As to the experiment of burning of cakes made of the ſuſpected perſon's water, and which Mr Forbes ſpeaks of **, I confeſs I have ſome doubt of its efficacy. But I imagine, that from the marks I have already mentioned, no perſon can be at a loſs to diſcover this crime in another.

I muſt at the ſame time candidly acknowledge, that the exiſtence of witches has been doubted by ſome very grave authors: '*Abſurdum eſt* (inquit Plutarchus in Numa contra receptam ab Egyptiis ſententiam diſputans) *credere dæmones, humana forma, cum homine conſuetudinem habere: Nam tam ridiculum eſt hoc quam quod proverbio uſurpatur, ab aſino mortuo crepitum. Nic. Remig. Dæmon, book* 1. *cap.* 4.' But it will be obſerved, that our author here alludes to certain rites, which he denies can be performed by the perſons he ſpeaks of. It does by no means, however, tend to prove the non-exiſtence of witches; and indeed although it had, it would have only been another melancholy inſtance how far the hereſy and ſcepticiſm of perſons will ſometimes carry them in oppoſition to truth; nor could it poſſibly have affected thoſe clear and convincing proofs of the exiſtence of witches, which are to be found in *Remigius* already quoted, and in Satan's Inviſible World *paſſim*.

I had almoſt forgot to take notice of what Mr Forbes mentions of witches keeping '*their familiars in pots and veſſels which ſtink deteſtably* ††. Though I have not been able to diſcover that, among the many trials for this crime in Scotland, the ſaid pots or veſſels could ever be produced, the fact, however, has, I find,

† Forbes, Vol. II. book ii. § 7. ‡ Forbes, § 8. § Ibid. ‖ Ibid.
** Ibid. †† Forbes, Vol. II. book ii. § 2. p. 1.

find, been authenticated by a decision of the parliament of Toulouse. Lucilio Vanini, a Neapolitan churchman, was accused of sorcery, and there was produced in court a large living toad which he kept in a vessel of water ‡. The matter being thus clearly proven, he was burnt in the market-place of Toulouse in 1619, aged thirty-four. Bayle indeed pretends, that Vanini was an Atheist. He affirms too, that he was a man of very regular morals, and that he died a martyr to his philosophical opinions. Now in both is he mistaken. Vanini, though a priest, in his dialogue written in imitation of Erasmus, does not hide from us that he had a mistress named *Isabella*; he was both a free liver and a free writer, but he was no Atheist.

I proceed next to point out the effects of this crime of witchcraft, particularly of late years, in and about the city of Edinburgh; and here, I must confess, a wide field opens to me. What I have to observe upon this, however, must be the subject of a future epistle; and in which I hope to render my country as essential services as those of that most ingenious gentleman the proprietor of the wonderful speaking figure, or even the owner of the dancing dogs.

THOMAS RENTFREE.

The Library of the King of the Indies. An Oriental Apologue; by the Abbé Blanchet.

DABEHELIM, King of the Indies, had a library so immense, that it required a hundred brachmans to keep it in order, and a thousand dromedaries to remove it. As he did not incline to read the whole books it contained, he ordered the brachmans to extract from them for his use the most profitable and agreeable parts. These doctors laboured in this service with so much zeal, that in less than twenty years they formed a little Encyclopédia of twelve thousand volumes, which thirty camels were able to carry. They had the honour of presenting it to the King; but were astonished to hear him declare, that he would not read a system that made a load for thirty camels. They therefore accommodated their extracts to fifteen, then to ten, then to four, and then to two dromedaries; lastly, they reduced them to a bulk fitted for the strength of a middle-sized mule. Unfortunately Dabehelim had grown old during this abridgment of his library, and despaired of living long enough to read to the end even this last masterpiece of brevity. The sage Pilpai his grand vizier, then addressed him: May it please your sublime Majesty, although I am but imperfectly acquainted with the royal library, I can make a very brief and useful analysis of it; you may read mine in an instant, and you will find in it sufficient subject for meditation during the whole of your life. Pilpai then took a leaf of palm, on which he wrote with a golden pencil the four following maxims:

I. In the greater part of the sciences there is only this word *perhaps*. In history there are only three, *they were born*, *they were unhappy*, *they died*.

II. Love nothing but what is honourable, and practise what you love: always think the truth, but never speak all that you think.

III. O kings! mortify your passions, and reign over your own hearts; it will then be but a pastime for you to govern the whole world.

IV. O Kings! O people! it has not been sufficiently instilled into you, and pretended philosophers still affect to doubt it, that there is no happiness without virtue, and no virtue without the fear of the gods.

Anec-

‡ Dictionnaire Philosophique, p. 23.

Continuation of Aecdotes of the late Samuel Johnson.

By Mrs Piozzi.

HE delighted no more in music than painting; he was almost as deaf as he was blind: travelling with Dr Johnson was for these reasons tiresome enough. Mr Thrale loved prospects, and was mortified that his friend could not enjoy the sight of those different dispositions of wood and water, hill and valley, that travelling through England and France affords a man. But when he wished to point them out to his companion: 'Never heed such nonsense,' would be the reply: 'a blade of grass is always a blade of grass, whether in one country or another: let us, if we *do* talk, talk about something; men and women are my subjects of inquiry; let us see how these differ from those we have left behind.'

He had numberless dependents out of doors as well as in, 'who (as he expressed it) did not like to see him latterly unless he brought 'em money.' For those people he used frequently to raise contributions on his richer friends; 'and this (says he) is one of the thousand reasons which ought to restrain a man from drony solitude and useless retirement. Solitude (added he one day) is dangerous to reason, without being favourable to virtue: pleasures of some sort are necessary to the intellectual as to the corporeal health; and those who resist gaiety, will be likely for the most part to fall a sacrifice to appetite; for the solicitations of sense are always at hand, and a dram to a vacant and solitary person is a speedy and seducing relief. Remember (continued he) that the solitary mortal is certainly luxurious, probably superstitious, and possibly mad: the mind stagnates for want of employment, grows morbid, and is extinguished like a candle in foul air.' It was on this principle that Johnson encouraged parents to carry their daughters early and much into company: 'for what harm can be done before so many witnesses? Solitude is the surest nurse of all prurient passions; and a girl in the hurry of preparation, or tumult of gaiety, has neither inclination nor leisure to let tender expressions soften or sink into her heart. The ball, the show, are not the dangerous places: no, 'tis the private friend, the kind consoler, the companion of the easy vacant hour, whose compliance with her opinions can flatter her vanity, and whose conversation can just sooth, without ever stretching her mind, that is the lover to be feared: he who buzzes in her ear at court, or at the opera, must be contented to buzz in vain.'

I have forgotten the year, but it could scarcely I think be later than 1765 or 1766, that he was called abruptly from our house after dinner, and returning in about three hours, said, he had been with an enraged author, whose landlady pressed him for payment within doors, while the bailiffs beset him without; that he was drinking himself drunk with Madeira to drown care, and fretting over a novel which, when finished, was to be his whole fortune; but he could not get it done for distraction, nor could he step out of doors to offer it to sale. Mr Johnson, therefore, set away the bottle, and went to the bookseller, recommending the performance, and desiring some immediate relief; which when he brought back to the writer, he called the

the woman of the houſe directly to partake of punch, and paſs their time in merriment.

It was not till ten years after, I dare ſay, that ſomething in Dr Goldſmith's behaviour ſtruck me with an idea that he was the very man, and then Johnſon confeſſed that he was ſo; the novel was the charming Vicar of Wakefield.

Dr Johnſon's knowledge and eſteem of what we call low or coarſe life was indeed prodigious; and he did not like that the upper ranks ſhould be dignified with the name of *the world.* Sir Joſhua Reynolds ſaid one day, that nobody *wore* laced coats now, and that once every body wore them. ‘ See now (ſays Johnſon) how abſurd that is; as if the bulk of mankind conſiſted of fine gentlemen that came to him to ſit for their pictures. If every man who wears a laced coat (that he can pay for) was extirpated, who would miſs them?’ With all this haughty contempt of gentility, no praiſe was more welcome to Dr Johnſon than that which ſaid he had the notions or manners of a gentleman: which character I have heard him define with accuracy, and deſcribe with elegance. ‘ Officers (he ſaid) were falſely ſuppoſed to have the carriage of gentlemen; whereas no profeſſion left a ſtronger brand behind it than that of a ſoldier; and it was the eſſence of a gentleman's character to bear the viſible mark of no profeſſion whatever.’

As I went into his room the morning of my birth-day once, and ſaid to him, Nobody ſends me any verſes now, becauſe I am five-and-thirty years old; and Stella was fed with them till forty-ſix, I remember. My being juſt recovered from illneſs and confinement will account for the manner in which he burſt out ſuddenly; for ſo he did without the leaſt previous heſitation whatſoever, and without having entertained the ſmalleſt intention towards it half a minute before:

> Oft in danger, yet alive,
> We are come to thirty-five;
> Long may better years arrive,
> Better years than thirty-five.
> Could philoſophers contrive
> Life to ſtop at thirty-five,
> Time his hours ſhould never drive
> O'er the bounds of thirty-five.
> High to ſoar, and deep to dive,
> Nature gives at thirty-five.
> Ladies, ſtock and tend your hive,
> Trifle not at thirty-five:
> For howe'er we boaſt and ſtrive,
> Life declines from thirty-five:
> He that ever hopes to thrive
> Muſt begin by thirty-five;
> And all who wiſely wiſh to wive
> Muſt look on Thrale at thirty-five.

‘ And now (ſaid he, as I was writing them down), you may ſee what it is to come for poetry to a dictionary-maker; you may obſerve, that the rhymes run in alphabetical order exactly.’——And ſo they do.

Mr Johnſon did indeed poſſeſs an almoſt Tuſcan power of improviſation: when he called to my daughter, who was conſulting with a friend about a new gown and dreſſed hat ſhe thought of wearing to an aſſembly, thus ſuddenly, while ſhe hoped he was not liſtening to their converſation,

> Wear the gown, and wear the hat,
> Snatch thy pleaſures while they laſt;
> Hadſt thou nine lives like a cat,
> Soon thoſe nine lives would be paſt.

Promptitude of thought indeed, and quickneſs of expreſſion, were among the peculiar felicities of Johnſon: his notions roſe up like the dragon's teeth ſowed by Cadmus all ready clothed, and in bright armour too, fit for immediate battle. He was therefore (as ſomebody is ſaid to have expreſſed it) a tremendous converſer; and few people ventured to try their ſkill againſt an antagoniſt with whom contention was ſo hopeleſs. One gentleman, however, who dined at a nobleman's houſe in his company and that of Mr Thrale, to whom I was obliged for the anecdote

dote, was willing to enter the lifts in defence of King William's character; and having oppofed and contradicted Johnfon two or three times petulantly enough, the mafter of the houfe began to feel uneafy, and expect difagreeable confequences: to avoid which he faid, loud enough for the Doctor to hear, Our friend here has no meaning now in all this, except juft to relate at club to-morrow how he teafed Johnfon at dinner to-day—this is all to do himfelf *honour*. No, upon my word, replied the other, I fee no *honour* in it, whatever you may do. 'Well, Sir! (returned Mr Johnfon fternly) if you do not *fee* the *honour*, I am fure I *feel* the *difgrace*.'

A young fellow, lefs confident of his own abilities, lamenting one day that he had loft all his Greek.——'I believe it happened at the fame time, Sir, (faid Johnfon), that I loft all my large eftate in Yorkfhire.'

Mr Johnfon did not like that his friends fhould bring their manufcripts for him to read, and he liked ftill lefs to read them when they were brought: fometimes, however, when he could not refufe, he would take the play or poem, or whatever it was, and give the people his opinion from fome one page that he had peeped into. A gentleman carried him his tragedy, which, becaufe he loved the author, Johnfon took, and it lay about our rooms fome time. What anfwer did you give your friend, Sir? faid I, after the book had been called for. 'I told him (replied he), that there was too much *Tig* and *Tirry* in it.' Seeing me laugh moft violently, 'Why, what would'ft have, Child?' (faid he). I looked at nothing but the dramatis, and there was *Tig*ranes and *Tiri*dates, or Teribazus, or fuch ftuff. A man can tell but what he knows, and I never got any further than the firft page.

Mr Johnfon did not like any one who faid they were happy, or who faid any one elfe was fo. 'It is all *cant* (he would cry), the dog knows he is miferable all the time.' A friend whom he loved exceedingly, told him on fome occafion notwithftanding, that his wife's fifter was *really* happy, and called upon the lady to confirm his affertion; which fhe did fomewhat roundly as we fay, and with an accent and manner capable of offending Mr Johnfon, if her pofition had not been fufficient, without any thing more, to put him in very ill humour. 'If your fifter-in-law is really the contented being fhe profeffes herfelf, Sir (faid he), her life gives the lie to every refearch of humanity; for fhe is happy without health, without beauty, without money, and without underftanding.' This ftory he told me himfelf; and when I expreffed fomething of the horror I felt, 'The fame ftupidity (faid he) which prompted her to extol felicity fhe never felt, hindered her from feeling what fhocks you on repetition. I tell you, the woman is ugly, and fickly, and foolifh, and poor; and would it not make a man hang himfelf to hear fuch a creature fay, it was happy?

Letter from J. Boswell, *Efq; on Mrs* Piozzi'*s Book.*

NO man has lefs inclination to controverfy than I have, particulary with a lady. But as in my 'Journal of a Tour to the Hebrides,' I have claimed, and am confcious of being entitled to, credit, for the ftricteft fidelity, my refpect for the public obliges me to take notice of an infinuation which tends to impeach it.

Mrs Piozzi (late Mrs Thrale), to her 'Anecdotes of Dr Johnfon,' has

has added the following postscript:

'*Naples, Feb.* 10. 1786.

'Since the foregoing went to the press, having seen a passage from Mr Boswell's 'Tour to the Hebrides,' in which it is said, that *I could not get through Mrs Montague's* '*Essay on Shakespeare,*' I do not delay a moment to declare, that, on the contrary, I have always commended it myself, and heard it commended by every one else; and few things would give me more concern than to be thought incapable of tasting, or unwilling to testify my opinion of its excellence.'

I might, perhaps, with propriety have waited till I should have had an opportunity of answering this postscript in a future publication; but, being sensible that impressions once made are not easily effaced, I think it better thus early to ascertain a fact which seems to be denied.

The fact reported in my Journal, to which Mrs Piozzi alludes, is stated in these words, p. 299: "I spoke of Mrs Montagu's very high praises of Garrick. *Johnson.* Sir, it is fit she should say so much, and I should say nothing. Reynolds is fond of her book, and I wonder at it; for neither I, nor Beauclerk, nor Mrs Thrale, could get through it.'

It is remarkable that this postscript is so expressed, as not to point out the person who said that Mrs Thrale could not get through Mrs Montagu's book;' and therefore I think it necessary to remind Mrs Piozzi, that the assertion concerning her was Dr Johnson's, and not mine. The second observation that I shall make on this postscript is, that it does not deny the fact asserted, tho' I must acknowledge, from the praise it bestows on Mrs Montagu's book, it may have been designed to convey that meaning.

What Mrs Thrale's opinion is or was, or what she may or may not have said to Dr Johnson concerning Mrs Montagu's book, it is not necessary for me to inquire. It is only incumbent on me to ascertain what Dr Johnson said to me. I shall therefore confine myself to a very short state of the fact.

The unfavourable opinion of Mrs Montagu's book, which Dr Johnson is here reported to have given, is known to have been that which he uniformly expressed, as many of his friends well remember. So much for the authenticity of the paragraph, as far as it relates to his own sentiments. The words containing the assertion, to which Mrs Piozzi objects, are printed from my manuscript journal, and were taken down at the time. The journal was read by Dr Johnson, who pointed out some inaccuracies, which I corrected, but did not mention any inaccuracy in the paragraph in question: and what is still more material, and very flattering to me, a considerable part of my journal, containing this paragraph, *was read several years ago by Mrs Thrale herself*, who had it for some time in her possession, and returned it to me, without intimating that Dr Johnson had mistaken her sentiments.

When my journal was passing thro' the press, it occurred to me, that a peculiar delicacy was necessary to be observed in reporting the opinion of one literary lady connerning the performance of another; and I had such scruples on that head, that in the proof sheet I struck out the name of Mrs Thrale from the paragraph in question, and two or three hundred copies of my book were actually printed and published without it; of these Sir Joshua Reynold's copy happened to be one. But while the sheet was working off, a friend, for whose opinion I have great respect, suggested that I had no right to deprive Mrs Thrale of the high honour which Dr Johnson had done her, by stating her opinion along with

with that of Mr Beauclerk, as coinciding with, and, as it were, sanctioning his own. The observation appeared to me so weighty and conclusive, that I hastened to the printing-house; and, as a piece of justice, restored Mrs Thrale to that place from which a too scrupulous delicacy had excluded her.

On this simple state of facts I shall make no observation whatever. Yours, &c. JAMES BOSWELL.

Hints to Persons travelling from Britain into France.

FIRST. There is no such thing to be had in Paris, or any other part of France, as ready-furnished lodgings. There are indeed *hotels meublées*, and *chambres garnies;* but neither of these correspond to what is meant in London by ready-furnished lodgings. Lodgings of that kind a single person, and still less a family, must not expect to find.

Secondly. To board in a genteel family is impossible. The meaning of the word *genteel* varies with the rank of persons. Now what is meant is, that no person in France will admit as boarder a person who holds the same rank in Britain which he himself holds in France. A person of an inferior rank in France will with difficulty, and only with a view to a high board, admit as boarder a person of much superior rank.

Thirdly. It is extreme difficult to get into genteel company. By genteel company in France is meant the company of persons rich, or at least in easy circumstances, of a reputable family, and who have seen the world. Such company is called *bonne compagnie.* As the ladies in France give the *ton*, a young man must be ushered into company by the ladies. Now the ladies in France, at least in Paris, and provincial towns copy after Paris, may be divided into four classes. The first, in point of antiquity, and therefore they are here named in the first place, are the *dames devotes;* the second consist of the *dames*, who either have, or profess to have, *religion;* the third, of the *dames* who are given to *gallantry*, but a decent kind of gallantry, that produces no eclat; and those ladies, if they are not chaste, are at least cautious. The fourth consists of such ladies as keep within no bounds, and have, as the French express it, *jetté leur bonnet par dessus leurs têtes.*

A British subject who is introduced by a *dame devote*, must take care not to be seen in the company of a *dame qui a jetté son bonnet*, otherwise he will never be admitted to his *introductrice*, or her *societé*. The first, second, and even third class of ladies, frequent one another's company, and therefore a British gentleman may frequent such ladies and their *societé.* But there is no reconciling the first and last class; and whoever visits either the one or other must never think of uniting them as persons that he may wait upon, and be received by.

It must be likewise remembered, that though the company of the first and third class is compatible, that is to say, a gentleman may visit these two classes of females without breaking with either, yet there is little intercourse betwixt them. They speak to one another when they meet; but meet by accident, and never visit but at the new year.

Fourthly. Keeping good company is attended with some expence. A man must *game*, he must keep a carriage, and he must dress according to the fashion. *North Britons* wish to get into good company; but

but do not wish to spend their money idly, either because they have it not to spend, or because they wish to make a better use of it. There is only one advice to be given these gentlemen; they must either resolve to part freely with their money, or to keep out of *good company*.

The *South-Britons* are quite the reverse of their northern brethren; they spend much more than is necessary, and would spend all they have in order to make a ridiculous figure in good company. I call it a *ridiculous* figure, because in a very short time it appears they have not a fortune equal to their expence; besides, by that extravagance they insult the company they frequent.

Fifthly. The French, though a sensible people, have some strange notions. They intrust their lives, their fortunes, the education of their children, to persons whom they do not consider as proper to be their own friends or companions. The physician, the surgeon, the *gouverneur des enfans*, the lawyer, are professions unbecoming a man *well born*, *bien né*, that is to say, a gentleman by birth. A British subject, who comes into France under any of these denominations, is inadmissible into the *bonne compagnie*, as above described. The lawyer, however, must be excepted, as the *robe survenante* (to use a French expression) does not degrade the gentleman. It is a disagreeable truth, and yet it is a truth, that no gentleman in France will either be a physician, surgeon, or travelling or residentiary governor, to a young gentleman. Here is a second exception to be made. A clergyman or officer of a good family may, without any dishonour to himself, be governor, either in a travelling or residentiary capacity, to a young gentleman or nobleman, his relation. In this case, the governor is supposed to act upon principles of generosity, and very often has no other motive. The great man, his pupil, seldom makes any other return for his relation's trouble than the formality of a fine speech.

Sixthly. When a British subject, a nobleman or gentleman by birth, comes to France, he should either have no governor, or he should have for a governor some one of his own relations. Often a duke, earl, or lord's son, travels into France with a Swiss, a clergyman, or preceptor of some university. These persons may be men of learning and merit; but, if they are not relations of the young traveller, the doors of every genteel house will be shut upon them in France. The consequence is, that the governor, either not being admitted, or admitted only through the means of his pupil, and disregarded when admitted, disgusts his pupil against such company, or the pupil despises him upon seeing him despised. The pupil sees no good company because his governor is not admitted into it, or is not esteemed by it; or the pupil despises his governor, and pays no regard to him in matters where his advice is necessary. Hence it is that people of the first rank in Britain under such governors, either quarrel with them in a short time, or run over the Continent, and come home to Britain as *ill-informed*, and as *ill-bred*, as they went away. The tutors, or parents, complain of the pupil and governor for all the money they have spent to so little purpose, when in reality they have no right to complain of either the one or the other.

Seventhly. The English very often, if rich, pride themselves on keeping an opera girl in Paris. It is, however, to be remembered, that no man that wishes to see *good company* should go to any place of public resort with an opera girl, or any other girl of the same stamp. French noble-

noblemen have their mistresses, but they never go about openly with their mistresses. No woman of any character will receive a man that has been seen publicly with his mistress. Englishmen should remember, that more delicacy in that respect is expected from them than from natives.

Gent. Mag.

Of the Time when the Art of silvering Looking-Glasses was discovered. By R. Watson, *D. D. F. R. S.*

IT is generally believed, that the art of making looking glasses, by applying to their back-surface a metallic covering, is a very modern invention. *Muratori* expresly says, that glass *specula*, such he means as are now in use, are not of any great antiquity.—'Seræ autem antiquitati novimus fuisse *specula*, quorum usus nunquam desiit; sed eorum fabricam apud Italos unice forsan Veneti per tempora multa servarunt et adhuc servant: quæ tamen alio translata nunc in aliis quoque regnis floret *.'—The authors of the *French Encyclopedie* † have adopted the same opinion, and quoted a *Memoir* printed in the 23d vol. of the Academy of Inscriptions, &c.—'Il est d'autant plus étonnant que les anciens n'aient pas connu l'art de rendre le verre propre à conservir la représentation des objets, en appliquant l'etain derriere les glaces, que les progrés de la découverte du verre furent, chez eux, poussés fort loin.'—Mr *Nixon*, in speaking of the glass *specula* of the ancients, says, 'Before the application of quicksilver in the construction of these glasses (which I presume is of no great antiquity), the reflection of images by such specula must have been effected by their being besmeared *behind*, or tinged *thro'* with some dark colour, especially black ‡.' I have bestowed more time in searching out the age in which the applying a metallic covering to one side of a looking glass was introduced, than the subject, in the estimation of many, will seem to deserve; and, indeed, more than it deserved in my own estimation; but the *difficiles nugæ*, the *stultus labor ineptiarum*, when once the mind gets intangled with them, cannot be easily abandoned: one feels, moreover, a singular reluctance in giving up an unsuccessful pursuit. The reader would pardon the introduction of this reflection, if he knew how many musty volumes I turned over before I could meet with any information which could satisfy me in any degree on this subject; I am not yet *quite* satisfied, though I take the liberty to say, in opposition to *Muratori*, and the other respectable authorities which I have quoted, that the applying a metallic covering to looking-glasses is not a modern invention:——it is probable it was known in the first century, if not sooner; and it is certain, I apprehend, that it was known in the second.

The Romans, before the time of the younger Pliny, not only used glass, instead of gold and silver, for drinking vessels, but they knew how to glaze their windows with it, and they fixed it in the walls of their rooms to render their apartments more pleasant. Now a piece of flat glass, fixed in the side of a room, is a sort of looking-glass; and if the *stucco* into which it is fixed be of a dark colour, it will not be a very bad one. And hence I think the Romans could not fail of having a sort of *glass specula* in use: but this, tho' admitted, does not come up to the point;

* Muratori Antiq. Vol. II. p. 393. † Art. Miroir. ‡ Phil. Trans. 1758, p. 602.

point; the queſtion is, Whether they covered the poſterior ſurface of the glaſs with a metallic plate? It has been obſerved before, that the Romans knew how to make a paſte of gold and quickſilver; and it appears from Pliny alſo, that they knew how to beat gold into thin leaves, and to apply it in that ſtate both on wood and metal: Now there is a paſſage in Pliny, from whence it may be collected, that the Romans began in his time to apply a coat of metal to glaſs ſpecula, and that this coat was of gold. The paſſage occurs in the very place where Pliny profeſſes to finiſh all he had to obſerve concerning ſpecula *. An opinion, ſays he, has lately been entertained, that the application of gold to the back part of a ſpeculum, renders the image better defined. It is hardly poſſible that any one ſhould be of opinion, that a plate of gold put *behind* a *metallic* ſpeculum, could have any effect in improving the reflected image; but ſuppoſing Pliny (whoſe tranſitions in writing are often abrupt) to have paſſed from the mention of *metallic* to that of *glaſs ſpecula,* then the propriety of the obſervation relative to the improved ſtate of the image is very obvious. If we ſuppoſe the Romans in Pliny's age to have ſimply applied ſome black ſubſtance to the back ſurface of the glaſs, or even to have known how to put tin behind it, yet the obſervation of the image being rendered more diſtinct by means of gold, might have been made with more juſtice than is generally ſuppoſed; for *Buffon* is of opinion, that a looking-glaſs made with a covering of gold and quickſilver, would reflect more light than one made in the ordinary way with tin and quickſilver †; and hence Pliny's expreſſion, *certiorem imaginem reddi auro appoſito averſis,* will be accurately true.

Alexander Aphrodiſeus flouriſhed towards the end of the ſecond century: he wrote ſeveral works in Greek, and amongſt the reſt two books of problems; one of his problems is this ‡:

Δια τι τα υελινα κατοπτρα λαμπουσι αγαν;

Why are glaſs ſpecula ſo very reſplendent?

The only part of the anſwer which we are concerned with is,

Οτι ενδοθεν αυτα χριουσι κασσιτερω.

Becauſe they beſmear the inſide of them with tin.

The Greek word which I have here rendered *beſmear*, does not clearly point out the manner in which the operation of fixing the tin upon the glaſs was performed. Pliny uſes a Latin word (*illitum*) of exactly the ſame import as this Greek one, when he ſpeaks of copper veſſels being tinned; and as in that operation, tin is melted and ſpread over the ſurface of the copper, I ſee no difficulty in ſuppoſing, that the tin may have been, in the time of Alexander Aphrodiſeus, melted and ſpread over the ſurface of the glaſs when previouſly heated.

Having carried up the invention of covering glaſs ſpecula with a metallic coating to the ſecond century, we may be the more ready to admit that the *Sydonians* poſſeſſed this art, before Pliny wrote his Natural Hiſtory:

* Atque ut *omnia* de ſpeculis peragantur hoc loco. Optima apud majores fuerant Brunduſina ſtanno et ære mixta. Prælata ſunt argentea. Primus fecit Praxiteles, magni Pompeii ætate. Nuper credi cæptum certiorem imaginem reddi auro oppoſito averſis. Hiſt. Nat. L. XXXIII. S. XLV.

† Ou pourroit trouver le moyen de faire un meilleur étamage, et je crois qu'on parviendroit en employant de l'or et du vif-argent. Hiſt. Nat. Buffon. Sup. Tom. I. p. 451.

‡ ΑΛΕΞΑΝΔΡΟΥ ΑΦΡΟΔΙΣΕΩΣ ιατρικα απορηματα και φυσικα προβληματα. Pariſiis, 1541.—If there be any doubt concerning the authenticity of theſe problems, I leave it to be diſcuſſed by the critics.

tory: for in that work he not only praiſes them for their former ingenuity in various glaſs manufactures, but he adds—and they had invented ſpecula alſo *.—Now there is ſome reaſon to think, that if the Sydonians had only invented the art of uſing a flat piece of glaſs as a ſpeculum, without knowing how to give it a metallic coating, on which its excellency chiefly depends, they would not have merited the mention which Pliny makes of them; for their looking glaſſes muſt have been inferior to the metallic mirrors then in uſe at Rome. There ſeems to be but one objection of any conſequence to this concluſion,—Had the method of giving a metallic covering to plates of glaſs been known, at leaſt to the Romans (for it might have been known in *Aſia* long before it was known in *Italy*), it ſeems probable that the metallic ſpecula would have fallen into general diſuſe much ſooner than there is cauſe to think they did: for it would have been much eaſier to make a looking-glaſs than to poliſh a metallic mirror; and the image from the glaſs would have been ſuperior to that from the metal; and on both accounts the mirrors would have become unfaſhionable.

The firſt mode of fixing a coat of *tin* on a looking glaſs, I ſuſpect to have been that of pouring the melted metal on the glaſs; and I have ſome reaſon, not now to be inſiſted on, to think, that this mode was not diſuſed in the fourteenth century.—*Baptiſta Porta* lived in the fifteenth, and died towards the beginning of the ſixteenth century; he gives us a very accurate deſcription † of the manner in which looking-glaſſes were *then* ſilvered; it differs from that now in uſe only in this, that the tin-foil, when ſilvered, was taken up and gently *drawn* upon the glaſs. *J. Maurice Hoffman* publiſhed his *Acta Laboratorii Chemici* in 1719. He there ſpeaks of a mixture of one part of tin with three of quickſilver, which ſome time ago, he ſays, was uſually applied to the back ſurfaces of looking-glaſſes; although the *Venetians* did *then* make looking-glaſſes by pouring quickſilver upon tin-foil placed on the back ſurface of the glaſs. This mode of ſilvering the glaſs was not *then* invented by the *Venetians*, as appears from what Baptiſta Porta had advanced above two hundred years before; though the mode of ſilvering the tin-foil, when *laid* upon the glaſs, was an improvement on that preſcribed by Baptiſta Porta, juſt as the mode now in uſe is a great improvement on that practiſed by the Venetians in the time of Hoffman.

Some Account of the Life and Tranſactions of Warren Hastings, *Eſq; late Governor General of Bengal.*

Warren Hastings is deſcended from a family of ſome diſtinction in the county of Worceſter, where his anceſtors enjoyed a conſiderable eſtate for many generations. He was born in the year 1730; and the education which he received at Weſtminſter School under the tuition of Dr Nichols, was accompanied with early and eminent marks of an original and vigorous underſtanding. His acquirements in li-

* Aliud (vitrum) flatu figuratur, aliud torno teritur, aliud argenti modo cælatur, Sydone quondam iis officinis nobili, ſiquidem etiam ſpecula excogitaverat, Hiſt. Nat. L. XXXVI.

† Magia Nat, L. IV. C. XVIII.

literature was deemed an honour as well to the preceptor as the pupil; and when he left that ſeminary, he was eſteemed one of the moſt accompliſhed ſcholars among his contemporaries.

He was appointed a writer in the ſervice of the Eaſt India Company, on the Bengal eſtabliſhment, in the year 1750. The moment he arrived in India, he attached himſelf to what he conceived the moſt likely means of ſucceſs. By a capacity and application in which he has few equals, he ſoon became ſo much maſter of the Perſian and Indoſtan languages, as to make himſelf intelligible to the natives. He is ſaid to be the firſt Engliſhman who accompliſhed this very difficult undertaking with any degree of accuracy; and nothing could be more happily calculated to facilitate all his ſubſequent deſigns. It amply repaid his aſſiduity, by procuring the communication and confidence of the natives, and enabling him to ſerve both them and himſelf on many very ſerious and important occaſions.

Theſe qualities and acquirements pointed him out to ſuch as then were of the Council in the Preſidency of Calcutta, as a proper aſſiſtant of Mr Watts at Moorſhedabad, who was our principal agent there. During his continuance in that ſituation, he performed alſo the duty of chaplain. On the 20th of June 1756, at the time that Mr Drake was governor, Surajah Dowlah took Calcutta, and gave a moſt ſhocking and melancholy proof of the cruelty of his diſpoſition, by confining Mr Holwell, and the other Britiſh inhabitants, in the black hole, where, out of 146 perſons that were put in, only 23 eſcaped ſuffocation. In order, therefore, to avoid becoming a prey to this mercileſs tyrant, Mr Haſtings found it neceſſary to quit Moorſhedabad, and put himſelf with ſome other Engliſh gentlemen under the protection of the Dutch flag at Chinſurah. The many civilities he and his countrymen received there, and the perfect ſecurity they enjoyed againſt any treacherous attempts of Surajah Dowlah to injure them, made the moſt laſting impreſſions on his mind, and were ever afterwards remembered with kindneſs. For ſome months after the capture of Calcutta, Bengal was one continued ſcene of diſtraction and trouble, ariſing from a deſire in Surajah Dowlah to extirpate the Engliſh entirely out of the country. During the greater part of theſe tumults and diſorders, Mr Haſtings continued his reſidence with the Dutch; and from the intimate acquaintance he then formed with them, he has frequently ſince done them conſiderable ſervice and benefit. Colonel Clive and Admiral Watſon, in October 1756, were ordered round with a ſquadron from Madraſs to retake Calcutta. This important and difficult ſervice they quickly effected. In conſequence, a peace was made on the 12th of February 1757 with Surajah Dowlah; in which many advantages were ſtipulated for and ſecured to the Company that they did not poſſeſs before. Tranquillity and good order were re-eſtabliſhed in our government, and all differences and diſputes for a ſhort time ſubſided. However, the news of our being at war with the French having arrived at this period, Surajah Dowlah, who openly made a ſhow of friendſhip, ſoon convinced us by his conduct that he was ſecretly our moſt inveterate and determined enemy; he not only aſſiſted the French with men and money, but ſeemed much hurt at our taking Chandernagore from them. From this treachery of the Nabob, Colonel Clive plainly perceived that we were reduced to the alternative of either ſecuring our poſſeſſions by force, or tamely ſuffering ourſelves to be driven out of the

the country. This suggested to him, for the first time, the necessity there was for a revolution. With the consent of the Council, a negociation was entered into with Meer Jaffier, who was one of the most distinguished officers in the Nabob's service: the intention of it was to raise him to the Subahship, on certain conditions favourable to the Company. The management and conduct of this transaction was confided to Mr Watts, who was then resident at the Nabob's court. This great event was finally accomplished by the complete victory that a handful of Englishmen obtained over the army of the Nabob, in the glorious battle of Plassey, which was fought on the 26th of June 1757. Some days after, Surajah Dowlah attempting to make his escape from Moorshedabad to Patna, accompanied only by his favourite concubine and head eunuch, was taken at Rajah Mahal, and brought back to his palace. The night following, he was put to death by orders of Meerum, the son of Meer Jaffier, the reigning Nabob.

From this moment the complexion of the Company's affairs was materially changed; for we no longer view them as mere merchants, or see the attention of their servants solely engrossed by trade: we find them acting in the capacity of sovereigns, legislators, and soldiers. Nor did the glory of the British name suffer a diminution from either their want of valour in the field or wisdom in the cabinet. These were scenes that suited well the bold and vigorous turn of Mr Hastings' disposition. The address, indefatigable industry, and perfect knowledge of the Company's interests, which he had shown whilst assistant at Moorshedabad, recommended him to the Council as the fittest person to succeed Mr Scrafton as resident at the Nabob's court. He accordingly was appointed to that station towards the end of the year 1758. Here he exercised his talents with much advantage to the Company, and no inconsiderable reputation to himself. Mr Vansittart succeeded Colonel Clive in the chair in 1760; and from a similarity of sentiments, and an opinion of each others integrity and worth, the strictest intimacy and friendship were formed between him and Mr Hastings. In the October following, it was found necessary, from the frequent murders that had been committed by the Nabob, and the many extortions and oppressions practised by his ministers, to depose him. A general disaffection against his government, and a detestation of his person and principles, prevailed in the country amongst all ranks and degrees of people. The revolution was accomplished with the greatest facility; and Cossim Allee Cawn, who was married to the Nabob's daughter, was seated on the Mushud on the 22d of the same month. Mr Hastings and Mr Lushington distinguished themselves a good deal by their exertions on the occasion.

The new Nabob had scarcely entered upon his government, when a powerful party was formed against him in the Council. His slightest endeavours to protect his subjects against rapacity and violence were construed into the most atrocious crimes; mutual recrimination encreased daily the ill-humour on both sides, and it would seem that a rupture was wished for by the English. In this unfortunate situation were affairs, when about September 1761 Messrs Summer, Playdell, and Smith, sailed for England, and were succeeded at the Council-Board by Messrs Hastings, Johnstone, and Hay. This material change had no other effect upon the conduct of the Council than to add fresh fuel to the flame that before was ready to burst forth. The President and Mr Hastings constantly endeavoured to

palliate matters on both sides, and to heal those dissensions which were equally dangerous to the interests of the Company and of the Nabob. With a view of adjusting these disputes, Mr Vansittart got himself deputed to wait on him; and knowing that Mr Hastings stood high in his esteem, expressed his wishes also that he should accompany him as his assistant in this important commission. This the Board assented to; and both gentlemen set out on the 20th of October 1762 for Mongheer, where the Nabob then was. After some previous discussion of the complaints and grievances on either side, a treaty was made, which seemed to ascertain the rights and claims of the Company as well as those of the Nabob, and was calculated to remove every possible pretence or cause of future animosity or jealousies between them. This agreement, the other members of Council, Messrs Amyat, Watts, Marriot, Hay, Johnstone, Cartier, Ellis, Billers, Batson, Major Carnac, and Major Adams, reprobated in the severest language, as a shameful surrender of the former privileges of the Company, and derogatory of the dignity and honour of the British nation. In vain did Mr Vansittart and Mr Hastings attempt to prove the necessity and propriety of the measure: party-spirit had arrived at too great a height to be longer curbed, and from this moment the fate of the Nabob was irrevocably doomed. His own hastiness, and the insolence of his officers, contributed a great deal to his ruin. The beginning of July 1763, hostilities on both sides commenced at Patna. In consequence of which, Mr Amyat, who was on an embassy at the Nabob's court at Moorsheda-bad, and was then returning to Calcutta with a passport from him for his protection, was attacked on his way by some of his forces, and murdered, together with some other gentlemen. This was not the only unjustifiable act that stained the Nabob's reputation; for in four months after, when his affairs grew desperate, Mr Ellis, Mr Hay, Mr Lushington, and fifty other gentlemen, civil and military, together with about 100 private men, who had fallen into his hands by the chance of war, were butchered by the most savage barbarity at Patna by his express commands. This treacherous and cruel behaviour fired with indignation the bosoms as well of his former friends as enemies, and made them exult at his misfortunes. In fact, it gave a kind of colouring to the conduct of those gentlemen in Council who had opposed him from the first outset of his administration, and seemed to call in question the justice of Mr Vansittart and Mr Hastings's uniform support of his government. However, these gentlemen, conscious that their actions were guided by a wish to serve the Company, refused to give their opinion on the propriety of deposing him, and restoring again the old Nabob Meer Jaffier. But as soon as the Board had formed their resolution on the business, they showed themselves as active and as zealous for the success of our arms over Cossim Allee Cawn as the most fixed and rancorous of his enemies. By his expulsion beyond the Caramnassa, Meer Jaffier found himself in October 1763 once more secured in his government. From this period till his return to Europe, the latter end of the year 1765, nothing material with respect to Mr Hastings has occurred. The whole amount of his fortune on his arrival in England was no more than 6000 l*.

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* Other accounts say, 15,000 l.—but all agree it was a very inconsiderable sum, compared with the immense fortunes brought home by persons in stations far inferior to those he had filled.

——An indubitable proof of the purity of his principles and his contempt of riches: For if we conſider the ſtations he filled, and the extraordinary and uncommon opportunities that in thoſe times preſented themſelves to men high in authority of amaſſing wealth, we cannot too much admire his integrity, or commend his virtue in withſtanding ſuch powerful temptations. On this ſmall fortune he lived at home for near five years; when finding his money almoſt exhauſted, and that he was in ſome degree diſtreſſed and embarraſſed in his affairs, his friends propoſed and endeavoured to obtain for him a profeſſorſhip eſtabliſhed at Oxford for Oriental learning. His perfect acquaintance with the eaſtern languages, joined to the uncommon predilection he had for ſtudies of that nature, rendered him the fitteſt man in the kingdom for ſuch an undertaking. It was deſigned that he ſhould be appointed profeſſor, with a ſalary of three or four hundred pounds a-year. He was alſo to have had allowed him a native of India, for an aſſiſtant to teach the Perſian and Arabic languages. He intended himſelf to give lectures to his pupils. This plan was much approved of; and from a conviction of its utility, was about to be put in execution, when a propoſal was made him by the Court of Directors of going out to Madras in Council. Without much heſitation he accepted of the offer; and in the year 1771 arrived at Madras, when he took his ſeat at the Council Board. Finding this preſidency in the utmoſt confuſion and diſtreſs, occaſioned by a dreadful famine, which the inhabitants of almoſt all our territories in India, but particularly of Bengal, had experienced ſome time before, he exerted the greateſt induſtry and care in aſſiſting with the reſt of his colleagues to relieve the ſettlement from the effects of this fatal calamity; and ſo well convinced were the directors of his merit, and his ſteady attachment to their intereſt, that they were by no means wanting in their acknowledgments of his ſervices.

The government of Bengal was at this time in charge of Mr Cartier; who, although a very worthy and reſpectable private character, poſſeſſed neither the vigour nor reſolution which that important ſtation required. Abuſes of every kind were either countenanced or winked at: nor were the members of his Council better diſpoſed than himſelf to retrieve the affairs of the Company; for they ſubmitted to the continuance of evils which they wanted either power or inclination to reform. The Company's annual expences conſiderably exceeded their revenues: There was due to individuals in Bengal, a bond debt of about a million and a half ſterling. All matters wore a gloomy aſpect: and in fact, a diſſolution of the Company's power in India, from a variety of cauſes, ſeemed to be approaching faſt. The Directors were greatly alarmed: however, they were determined to ward off the blow if poſſible. In a ſpeedy reformation of the abuſes that had crept into their government, their ſalvation ſolely reſted: this they were aware of; and from a perſuaſion that Mr Haſtings poſſeſſed every requiſite for that arduous taſk, they appointed him to ſucceed to the government of Bengal. The perſeverance, firmneſs, and integrity, which had uniformly marked his actions, contributed not a little to raiſe him to this diſtinguiſhed ſituation. His conduct gained confidence; and experience of his abilities procured reſpect and veneration. Few men, who did not poſſeſs his undaunted ſpirit, or who were not animated with a ſincere love for their country, would have riſked their reputation in ſo dangerous an undertaking. Great were the difficulties he had to encounter: and though

though from the many reductions he would of course be compelled to make in the shameful waste of the Company's expenditure, and the necessity he would be under of abolishing many useless and idle appointments, he might lay his account in much obloquy and censure; yet his regard for the Company, and the duty he owed them, made him overlook all personal considerations. In the month of April 1772, he came round from Madras to Calcutta, and took upon himself the government of Bengal, according to his instructions from home.

On his first accession to the Chair, he instantly set about his plan of reformation, which was as arduous and unpleasant a task as could be imposed upon a man of sensibility. However, though his humanity was great, he never suffered it to sink into weakness, or his feelings into folly. He saw the magnitude of the object before him; and for that reason did not permit his judgment to be warped by either private friendships or former attachments. He very soon new-modelled all the public offices, and allotted to each its distinct business. The regulations he adopted were carried into execution with a promptitude and facility of which there had been no example in India. Dustucks, which had been so often used as the instruments of oppression and violence, were abolished, and many beneficial regulations made in the collection of the revenues. These salutary measures, though the best that human wisdom could devise for the relief of the Company's affairs, had not the instantaneous effect that was wished for. The evil, which had reduced them to the verge of ruin, was too deeply rooted to be eradicated with facility. At this crisis, Mr Hastings stood upon a great and conspicuous eminence, where the eyes of all men were turned towards him. It behoved him therefore to use uncommon exertions to render the remedies he intended for the benefit of the Company substantial in themselves, and effective in their operations. As the likeliest mode of accomplishing it, he made many and great retrenchments in the civil departments, and discountenanced all manner of dissipation and extravagance in those under him. The advantages which resulted to the Company from this conduct, were temporary—not lasting; for while Bengal continued to be drained of its circulating specie, all plans of reform, however wise and salutary, proved defective. This was the primary and principal source of every embarrassment which his government underwent. The evil originated from a treaty made by Lord Clive in the year 1765 with the Mogul. In this it was stipulated on our part, that we should pay him annually twenty-six lacks of rupees, and guarrantee to him the possession of the provinces of Corah and Allahabad; which latter place was pointed out for his residence. The impolicy of this measure was soon experienced by us; but instead of endeavouring to rectify the error, our subsequent behaviour only increased the mischievous consequences of it. We continued to make large remittances in silver to China and other places, and this too at a time when a stop was put to the importation of bullion from Europe. Notwithstanding that here was one grand cause, which could not fail to undermine our goverment, if not removed; yet Mr Hastings, in a very short period, breathed life and spirit into every department; and by a series of measures, which were effected in about two years through his foresight and good policy, not only averted the misfortunes that menaced the destruction of the Company's dominions in India, but secured to

them

them a vast extent of power and authority, with a great supply of treasure for the exigencies of the state.

The first important transaction which attracts our notice, was the Mogul, at the instigation of the Mahrattas, withdrawing himself from our protection at Allahabad in June 1771, and throwing himself into the hands of that people. Mr Hastings was too well acquainted with the habits and dispositions of the Mahrattas, and his conceptions of their conduct being the result of studious observation for many years, were too just, not to perceive the consequence of this fatal step. He foretold, and subsequent intelligence soon verified his prophecy, that a grant of the provinces of Corah and Allahabad would be extorted from them by the Mogul. In this case, the danger of having the Mahrattas bordering upon our territories would be most imminent, and our possession of the provinces held by a very precarious tenure indeed. With these sentiments, Mr Hastings hesitated not a moment to form an alliance with Sujah Dowlah, the Nabob of Oude. His situation being equally critical with our own, he was as nearly concerned in the diminution of the power of the Mahrattas. In consequence of this measure, the man, who was considered two or three years before, by the gentlemen then in authority, as disaffected to our government, was now rendered a most useful and powerful ally. In 1773, the Mahrattas invaded his dominions, but were repulsed by a body of our forces that had formed a junction with his troops. Viewing this attack, and the flight of the Mogul, as a forfeiture of his treaty with Lord Clive, we seized on Corah and Allahabad; and the September following, by an agreement concluded at Benares, between Mr Hastings and Sujah Dowlah, we ceded them to the Nabob for fifty lacks of rupees. The importance of this negociation to the Company must appear evident to any man of discernment. Besides, its value was enhanced from a clause contained in it, that the Nabob should in future pay two lacks ten thousand rupees a month, instead of thirty thousand rupees a month as formerly, for one of our brigades acting in his service. But previous to this business, an engagement was entered into with the Rohillas, to defend them against the ravages of the Mahrattas, if they should attempt, as was expected, to invade the Nabob's dominions through Rohilcund, which adjoins the north-east frontier of Oude. They in return promised for this protection to pay, at the end of the campaign, forty lacks of rupees. In the hour of their distress, the succour required at our hands was faithfully afforded them. But this scrupulous observance of the treaty on our part, instead of operating to our advantage, only held out to them an opportunity of displaying the most unparallelled treachery. They first refused the payment of the forty lacks of rupees; and then disdaining even the semblance of honesty, in open violation of every thing that is held sacred and binding between powers, negociated with the Mahrattas against their best friend and ally. Lenity towards them, after this base transaction, would have been as impolitic as weak. Mr Hastings therefore consented to assist the Nabob in the conquest of their country; and for this service the Company was to receive fifty lacks of rupees. The Rohilla war commenced in 1774; and in about seven months afterwards, the whole country was reduced within our power. Mr Hastings granted the Rohillas peace on honourable terms; when the success of our arms, and their former perfidy, would have justified the exaction of the hardest. The October after, the Judges arrived, when

when the Mayor's Court was abolished, and the Supreme Court of Judicature established in its stead. At this period came also from Europe General Clavering, Colonel Monson, and Mr Francis: they, together with Mr Hastings and Mr Barwell, composed the new government. Mr Hastings, finding that his powers were curtailed by the instructions of the Court of Directors, had at first some intentions to resign; but the violence with which a majority in Council acted against him, made him resolve to remain in the chair at all events. From the integrity and unimpeached characters of the different gentlemen to whom the government was intrusted, it was the general opinion that the business of the state would now have gone on smoothly, and the most perfect harmony have reigned among the members of the Board. This idea had scarcely been formed before its falsity was evinced by a variety of circumstances. The flame of opposition broke out at once with the greatest violence, and the majority of the Council took all occasions to depreciate the value of every act of Mr Hastings's former government. The provinces were described to the Court of Directors to be in the most distressed situation, and the natives groaning under the greatest tyranny and oppression. The Rohilla war was censured as a measure that was as disgraceful to the British name as it was unprofitable to the Company. It was deemed a violation of our most solemn engagements; and the money which the Nabob was to give us for our assistance, was emphatically called the *price of blood*. Nor was it in India alone that it was viewed in this light; it was as severely condemned in England; and in the British parliament, it has been enumerated by a Right Honourable Gentleman among a long catalogue of other crimes imputed to Mr Hastings during his government. It would not become us to undertake his vindication; it is our province to state facts as they really happened, and to leave the unprejudiced reader to draw his own conclusions. We shall therefore dismiss the article with the single observation, that the Court of Directors, whose interest was more immediately concerned than that of any other person, expressed their warmest approbation and thanks of Mr Hastings's conduct in the instance alluded to.

The recency and delicacy of the subject will not permit us to enter into a minute detail of the various disputes which, unfortunately for their country, happened between Mr Hastings, General Clavering, Colonel Monson, and Mr Francis, from the time of their first landing till the year 1777, when the Governor obtained a majority in council, in consequence of the death of two of the above gentlemen; we shall only select, from an infinite variety of matter which crowds upon us during that period, a few of the most important and leading circumstances.

Party-spirit had at this time arrived at the greatest height. Intrigue and cabal seemed to be the principal occupation on both sides. Every act of Mr Hastings's public conduct was canvassed with an illiberality unworthy the dignity and honour of the gentlemen concerned. He was accused of the most flagrant acts of rapacity and extortion; and a native, of the name of *Nundcomar*, stood forth his accuser. By his evidence was every article of the different charges of peculation, which had been trumped up against him, to be substantiated, and his delinquency detected and exposed in the face of the world. Absurd and idle as the accusation was, considering the vile principles of the man who was the

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author of it, yet it was cherished by many from wicked and selfish views; and by others from a depravity in human nature, which takes delight in depreciating that worth that it feels itself destitute of. After the most serious investigation of the whole affair, it turned out to be the mere fabrication of a man long noted for his infamous practices and foul designs. However incensed Mr Hastings might have been at this groundless attack upon his honour, and the encouragement it had met with, we do not think that he was justified from any authority, that he enjoyed as governor, in breaking up the Council, when the majority summoned Nundcomar before them for the purpose of examining into the truth of so extraordinary an affair. The Court of Directors was of the same opinion, and reprimanded him very severely for this stretch of power.

We cannot pass over in silence the important treaty which Mr Hastings made with Asoph Ul Dowlah, who had succeeded to the Musnud on the death of his father in February 1775. By means of it, the sovereignty of Benares, with all the rights and powers annexed to it, was transferred to the Company, besides an acquisition of a revenue of twenty-four lacks of rupees.

The last political regulation of consequence accomplished by Mr Hastings, previous to General Clavering's death, was the increase of our military establishment, by an addition of three regiments of horse, three companies of artillery, and nine battallions of sepoys. This great body of forces was gained to the Company without any manner of expence whatever; for as they were designed for the protection of the Nabob's dominions, he was obliged to appropriate certain fixed funds for the payment of them. Both General Clavering and Mr Francis disapproved highly of the plan; but I believe at this day, the many advantages which have arisen from it are too well known for us to enter into a disquisition of its merits.

The next event of any note is the commencement of hostilities with the Mahrattas. The origin and continuance of that ruinous and expensive war have been imputed by his enemies to Mr Hastings, and as obstinately denied by his adherents. We cannot, however, wind ourselves into all the labyrinths of so confused a business, which will soon be a subject of the most serious investigation and inquiry.

It is impossible, in this short memoir, to specify the numerous measures which, in a government of twelve years, have been severally arraigned by many, both in India and England. Mr Francis, notwithstanding the death of his two colleagues, continued his opposition until the precarious state of his health called him home. Before his departure, however, in consequence of some unguarded recriminations, which were mutual, a duel was fought between him and the Governor General. This terminated a disagreement of opinion in measures of government which had subsisted for six years with considerable animosity on both sides.

Posterior to this period, most of those delinquencies imputed to Mr Hastings's conduct occurred. The exigences of the Company from the wars, which raged in almost every part of their territories, the pressure of their debts, and the failure of their revenues, were perhaps only to be supplied in the manner which then appeared most eligible to the Governor General. There are politicians who think, such an immense object as this, sufficient to have justified any means by which it could have been accomplished; and his enemies

nemies must allow, that it is to his skill and address we are indebted for that general pacification they had so often declared to be impracticable.

Polit. Mag.

On the just Standard of HOMER's *Merits.*

Quandoque bonus dormitat Homerus.

LAST night, at the Club, Tom Triplet stunned us all with his vociferous criticism. A few evenings before he had produced an ode, which he said was written by a young man in the country; but which every one present suspected to be his own. Our Zoilus, Dick Distich, passed several cutting observations upon it, every one of which evidently cut Mr Triplet to the quick. He then turned his tale, and, recovering himself, said, he had only ascribed the ode to a young man that he might hear our opinions on it, but that in reality it was written by a young lady, whose old maiden aunt, as it contained a family compliment, was desirous to have a few copies of it printed, and had sent it to him to get it corrected for that purpose. He was under great obligations, he added, to the old lady, and would be happy to serve her: then archly turning to his old antagonist Dick Distich, and claiming his friendship from his former professions, begged his assistance in correcting the young lady's Ode, as he now called it. Dick was a little puzzled at this request.——Rather than mend a line of it, he would have sat a whole winter-night on the cold ground.—At last, looking very serious, Mr Triplet, says he, I will tell you a fable. 'A countryman, who was very fond of his bees, took great pleasure in seeing them rove from flower to flower. While he was thus one day observing his little chemists, an unlucky bee lighted on a certain substance which a dog leaves behind him. You cursed fool, cried the farmer, do you think to make honey of *that?* But you shall not spoil my hive; and instantly he trampled the poor mistaken animal to death.' Tom Triplet felt the allusion severely, and slipped the Ode into his pocket in profound silence, which he preserved without one effort to speak during the rest of the evening. Dick Distich, who is possessed neither of my friend Tom's ingenuity nor modesty, eagerly seized the opportunity of his deep silence, and with great triumph expatiated on the topics of dispute which had formerly been between them. Rhyme, said Dick, is a vile monkish invention, as different from what the ancients called *rythmus*, as Homer's exalted poetry is from the school-boy strains of Virgil. Blank verse is the brightest glory of our English muses; and he that cannot read it properly ought never to open his mouth when taste and poetry are the subjects of conversation. Mr Pope ought to have been crucified for pretending to translate Homer in rhyme; and is certainly, at this moment, hung up in a basket in Tartarus for so doing, like Socrates in Aristophanes's comedy of the Clouds. As to Virgil's Æneid, Tasso's Jerusalem, and Voltaire's Henriade, it is impossible that any man who can read and relish the Greek, can read ten lines of them without unspeakable disgust. Every thing that is tolerable in them is borrowed from Homer; but borrowed and reflected in such manner as the moon brows and re-

reflects the light of the sun. For my part, I like to drink at the fountain head; the waters of Helicon lose their spirit when conveyed thro' the leaden and wooden pipes of imitators and translators. After all such evaporating and flattening conveyance, they may do very well for you, Mr Triplet; but for me, even Milton, with all the advantage of blank verse, is but like a tin-tunnel conveying the smoke, and but very seldom any of the genuine flashes of Homer's fire.—In this manner Dick Distich triumphed over his silent antagonist; and it must be owned, however abruptly he delivered himself, he spoke the real sense of many a modern critic. As I am rather inclined to think better of Virgil and Tasso, I ventured to repeat the line from Horace at the top of this memorandum, to which I was immediately answered by the following well-known line from Roscommon:

It is not Homer nods, but we that dream.

Homer in every instance, cried our exulting orator, which dulness has called *napping*, is only preparing his audience for a glorious burst of lightning and thunder, which his feeble imitators can only emulate by squibs and crackers.—In short, Mr Distich had all the triumph and talk to himself. But last night, as mentioned at the beginning, the *tables* were sadly turned against him. Tom Triplet had recovered the fit of sickness which the damnation of his Ode had given him, and came amply prepared to revenge himself on Dick Distich, who, when Tom is in spirits, is by no means his match. Without taking any particular notice of Distich, Mr Triplet expatiated on the absurdity of appealing to the practice of the Greek and Roman poets in defence of English blank verse, the genius of these languages not admitting the smallest comparison. I have often found, said he, that those who are most supercilious in despising every thing except Homer in his native Greek, pretending with what raptures they relish him in his own tongue, are frequently, on trial, unable to construe three lines of that poet together. I have also met with many enthusiasts for the superior music and dignity of blank verse, who, on trial, have been found to have no ear, and were utterly incapable of reading any one page of their admired Paradise Lost, the Seasons, or the Night Thoughts, with the smallest degree of modulation or harmony. The vanity of being thought wiser than their neighbours, and of superior taste, is the *Will-o'-the-wisp* that leads them on; and pitching on Homer and Milton as the objects of their admiration, they think they cannot be wrong. And right as they may be in the general choice, they never descend to particulars but they are sure to stumble, and show how much they are in the dark. My friend Mr Distich, when he was all talk the other evening, asserted that Virgil and Tasso borrowed every thing that was tolerable in their works from Homer; but it was only as the moon borrows her light from the sun, reflecting back a very feeble ray of the original splendour. Many a conceited critic has said the same. But, after all, the fact is not altered. —And the fact is, that Virgil, in his Hell and Elysium, and in many inferior places, has lighted a torch at Homer's candle that has outblazed the original light. And there is one great fault that occurs, on every opportunity to admit it, in Homer; a fault that would nigh damn any modern production; I mean, the wretched manner in which he acquits himself in his duels. After the grandest preparations that can be imagined; imagery, similies, and description of the noblest kind exhausted, what a wretched figure do his heroes make in single combat!—They first hurl their lances at one

one another; so far it is well: then they draw their swords, but do nothing with them: and then they throw stones at one another, and seem afraid to come within each other's reach: and then, if they happen to survive *such a dreadful combat,* they tell long stories to one another. When Hector is like to be mastered by Achilles at lance and javelin tossing, he draws his sword, and flies at his enemy as an eagle on his prey; but we hear no more of the sword, but find Hector immediately tugging at a huge stone that ten men of Homer's days could not raise, while Achilles looks on quite idle till Hector has time to throw it at him: he then returns the compliment in kind. Hector then takes to his heels, and runs at least twelve miles at full speed with Achilles after him, drawn by his immortal horses. Nay, smile not at the twelve miles, said Mr Triplet; for a city of four miles in circumference could hardly contain the inhabitants given to Troy by Homer: yet Hector must run three times round it before Achilles's immortal horses can come up with him; and then he must be killed with a lance at an opening in his armour; a victory much about as honourable as shooting a man with a pistol who has got no pistol to oppose you. Indeed Homer's conduct in the death of Hector is so absurd, that it would have disgraced any of Blackmore's *Arthurs.* And what but the utmost depravity of taste and perverseness of judgment can be blind to the infinite superiority of Tasso in describing his duels. In that *modern* you see the high spirit of chivalry, and *swordsmen* in earnest.—There you see done what you expected; no school-boy pelting with dirt and cabbage-stems, and then either taking some base advantage, or telling tales to one another. Homer's duels deserve no better illustration. If you say he describes single combat as it really was in his time, I deny it. History gives us very different descriptions of the combats when heroes met in battle. When Gryllus, the son of Xenophon, killed Epaminondas at the battle of Mantinea, there were no long tales told to each other; there was none of Homer's trifling between them. To say that Homer described his single combats from real practice, is just the same as to say, that a man already overpowered in the conflict could yet run twelve miles or more, ere the fleetest horses of the age, for such are those of Achilles described, could overtake him. Nor is Homer less happy in his long tales, often so absurdly told by his heroes in the heat of battle. Prejudice itself, if not downright wilfully blind, must own, that the narrative of Eneas to Dido, long as it is, is animated throughout, and that the interest rises to the end in a masterly manner. But what are Homer's tales? They all either want interest or propriety of introduction; and if we will allow ourselves to judge from what we do feel, we must pronounce them tiresome. What reader has patience to get through the long old man's gossiping story which Phœnix tells Achilles, and with which one of the most interesting parts of the Iliad, the refusal of Achilles to be reconciled to Agamemnon, is most disagreeably suspended? The other evening, when I ventured to cite Horace for saying that *honest* Homer's muse sometimes fell asleep, I was pertly answered,

> *It is not Homer nods, but we that dream.*

The same critic has said,

> 'When Virgil seems to trifle in a line,
> 'Tis but the prelude of some grand design.'

For my part, I have no such blind complaisance to either Virgil or Homer. I flatter myself that I can both see and relish their beauties; but no cool-brained man will turn knight-errant,

errant, as many of their critics have done, to defend their faults. And fo far are thofe parts of Homer which have been called *nodding*, from being defigned only to prepare his audience, as Mr Diftich and many a doughty critic have afferted, for a glorious burft of thunder and lightning, that the very contrary is the fact. All the thunder and fublimity are exhaufted in the grand preparation with which he introduces more circumftances than his fingle combats: for often, after raifing the expectation to the very higheft pitch, then comes Homer's *nap*, and the reader is left difappointed and chagrined in proportion as he entered into the fpirit of the fublime introduction. When Hector has ftormed the Grecian camp, and is on the point of burning their fhips, the council of the Grecian chiefs, who are tired out and moftly wounded in the day's battle, is defcribed with the moft folemn importance. They are loft in terror, and know not what to do in this their moft dangerous and critical emergency. The wife Ulyffes rifes to fpeak; all is attention; even the gods ftoop down from Olympus to hear what he has *got* to fay. And what is it? Why, truly, what is only fit for a burlefque poem.—— Confider, fays he, my friends, that fighting requires ftrength, without which we are fure to be vanquifhed. Strength depends on the animal fpirits, and thofe arife from good living; from porkers' chines and bowls of generous wine: therefore, I advife you to poftpone fighting of Hector, and let us go to fupper. ——Such is the exact argument of the fpeech of Ulyffes, introduced with all the preparatory importance and grandeur of which the fublime genius of Homer was mafter.—— *Cætera defunt.*

Europ. Mag.

SIR, *Edin.* April 27. 1786.

In your Magazine a few months ago, I faw fome account of a fociety in Penfylvania called *Dunkards*. As I was much engaged in bufinefs at that time, it was not in my power to accomplifh an intention which I formed while reading the account, which was to fend you the fubftance of a converfation I had with Peter Miller fome years ago, while prifoner at Lancafter; he indeed gave us a very diftinct and entertaining account of their fociety,—of the nature of their inftitution,—their manner of life,—their religious tenets,—and likewife a moft fuccinct hiftory of the revolution which threatened them many years fince. Raynal in his hiftory mentions this people under the title of *Dumplers*; but neither his account, nor any I have ever feen by others, was in my opinion complete.——If you think the following worthy of a place in your valuable repofitory, you may depend upon its authenticity, and will oblige me much by inferting it. I am, SIR,

Your moft obedient fervant, and conftant reader,

Philo-Veritas.

Some Account of a Society in Penfylvania, called Dunkards.

The whole road from Lancafter to Ephrata affords a variety of beautiful profpects; the ground is rich and well cultivated, the wood (excepting upon the road, where it ferves as a fhelter from the piercing beams of the fun) thoroughly cleared, and the meadows abundantly wa-

watered by numerous refreshing springs. About twelve miles from Lancaster we left the great road, and struck into the woods, through which we were led by 'wildly devious paths' to the delightful spot where Ephrata stands. The situation of this place is most judiciously chosen; it is equally sheltered from the piercing cold winds of winter and the beams of the sun in summer; their extensive orchard supplies them with peaches, apples, cherries, &c. their beautiful gardens with every vegetable they can desire. The rivulet, which serves as a boundary to their possessions upon one side, is, though small, of infinite advantage to their grounds, and in its course drives a paper-mill, from which they derive very considerable profits. We arrived about the hour of breakfast, and were most hospitably entertained by the Prior, Peter Miller a German. He is a judicious, sensible, intelligent, man: he had none of that stiffness which might naturally have been expected from his retired manner of life; but seemed easy, cheerful, and exceedingly desirous to render us every information in his power. While breakfast was preparing, he proposed to give us some account of their society; which, as it was the chief object of our journey, we very willingly acceded to. He told us, that their society was established about fifty years ago by a very worthy old man, a German by birth: he had, from repeated and numerous misfortunes, formed a rooted disgust to society, and had retired from the world for some years; several others, both male and female, from similar misfortunes or other causes had likewise retired; and from their habitations being contiguous, they had sometimes opportunities of seeing and conversing with each other: as their dislike to society diminished, and their love of social harmony increased, these meetings became more and more frequent; they began to feel the inconvenience of total solitude; similarity of sentiment and situation attached them to each other, and they ardently wished for the suggestion of some scheme which would tend to link them together still more closely. The sagacious old German, whom they revered as a father, at length proposed the present society. He pointed out to them the many and great advantages which would be derived from such a scheme, and with very great pains wrote out a code of laws for the regulation of their future conduct: his rules, though rigid, were admirably contrived to preserve order and regularity in such a numerous society: he held forth to them how necessary, how absolutely necessary it was to submit with implicit obedience to the rules prescribed: he, in short, at length, by his eloquence, which seems to have been very great, formed a perfect union; and having attained a grant of land, they began their work with ardour and activity. A spirit of enthusiasm seems to have inspired the whole; unassisted by any thing but their own labour, they in three weeks erected the three buildings which yet remain, and which from their present sound state prove them to have been built of substantial materials. Their whole society at this period amounted to about 50 men and 30 women; they lived in harmony, innocence, and peace, nor had any of them ever expressed the smallest disgust at the severe and rigid discipline they had sworn to observe. The most remarkable vows, and upon which all the other depended, were, chastity, poverty, and obedience: a desire to encroach upon the first of these, and an impatience of the last, proved the first bone of contention, and occasioned a temporary revolution, which at one time threatened to exterminate them for ever. Among those who had last

joined

joined them were two brothers, men of active, daring ſpirits; bold and enterpriſing, but headſtrong and obſtinate. Theſe men had experienced a multiplicity of adventures: they had been alternately rich and poor, happy and miſerable; they had traverſed the whole continent of America; had been engaged in innumerable purſuits, and been expoſed to a variety of dangers: from ſome unlucky hits, however, or ſuſpicious dealings, they found it neceſſary to abſcond. They conceived a rooted diſguſt at a world which would no longer be the dupe of their villany; they became hermits, and profeſſed to be the utmoſt enthuſiaſts in religion: they had reſided for a conſiderable time in the back parts of New England; in this retreat they heard of the Dunkards, and, ſeemingly from motives of pure piety, were induced to join them. For ſome time after their arrival, their behaviour was moſt exemplary; they were active and induſtrious, and were conſtantly the firſt in their numerous religious exerciſes; they were univerſally eſteemed, and in very high eſtimation with the original founder, who had now attained the title of *ſpiritual father*. This good man ſeems really to have been a moſt finiſhed character:- he ſaw the neceſſity there was for a preſident or ruler to this numerous body; but ſaw likewiſe, that a ſtrict attendance upon this duty would too much interfere with the acts of devotion in which he ſo much delighted: he had therefore fixed upon an old German, a man of profound ſenſe and exemplary piety, to perform this office.—This man was inveſted with unlimited authority; his voice was a law, but he did not abuſe his power; his whole behaviour was truly noble.—One of the brothers already mentioned had attained to the place of treaſurer to the ſociety; for notwithſtanding their vow of poverty, they had always a ſtock of caſh by them in caſe of particular exigences. Some failures here firſt created ſuſpicions of this man; he was aware of his danger, and had been tampering with ſome of the weaker brethren for ſome time; the prior interfered; an inveſtigation took place, and they ſoon found that he had embezzled the caſh to a very conſiderable amount: they likewiſe diſcovered that he had been guilty of ſome moſt infamous debaucheries in the adjacent country, and that he had formed a party in the ſociety to depoſe the preſent prior, and be elected in his room. An immediate confuſion commenced, parties were formed, and it ſeemed as if a final end was to be put to this innocent and induſtrious ſociety. This ſcoundrel had polluted the minds of many of the brethren with ideas of independence and of rebellious notions, perfectly inconſiſtent with their original conſtitution; he was an artful, cunning, deſigning man: he diſplayed the ſervility they were held in, in the ſtrongeſt colours, and argued the natural freedom of mankind in ſupport of his opinion. He was liſtened to with attention, and he did not fail to make uſe of his good fortune: that enthuſiaſm which at firſt inſpired them, aroſe chiefly from novelty of ſituation, or reſpectful adoration of the good old German; theſe feelings in many of them were blunted, in ſome totally ſubſided, which proved no ſmall aſſiſtance to him in his endeavours. Things ſeemed approaching to a criſis; buſineſs was at end; even their religious duties were for a while ſuſpended, and an immediate revolution was expected. This little ſociety was an epitome of the moſt celebrated revolutions; fears, jealouſies, ſuſpicions, invaded the heart of each member of the community: the good brothers were intimidated by the greatneſs of the danger; the

had were not yet prepared for a general revolt. Things had continued in this ſituation for five days; upon the ſixth, in the morning, the old prior, Peter Miller the preſent prior, who was at that time printer, and ten more of the original inſtitutors, went and boldly ſeized the brothers. Reſiſtance was vain; they carried them into the great hall; the whole brethren were ſoon collected, and the ſpiritual father made his appearance. The venerable figure of this good man, his rigid devotion, his exemplary piety, his numerous virtues, ſtruck at once upon their minds, and they liſtened to him with attention, while he made a very long and pathetic harangue. He lamented the melancholy occaſion of this meeting; recounted the cauſes which firſt had brought them together; gave them an explicit view of their original inſtitution, of the oath which they had made to obey implicitly the rules preſcribed, the happineſs they had experienced previous to the admiſſion of theſe wicked brothers, and the fatal conſequences which would inevitably ariſe from being left to themſelves, or the ſtill more dreadful alternative of ſubmitting to be governed by ſuch a reprobate: he then finiſhed, by propoſing to baniſh this vagabond from their ſociety; to permit any other diſcontented members to depart in peace; and, finally that the great power of the prior ſhould be ſomewhat limited. This ſpeech had the deſired effect; the inſtigator of this rebellion was baniſhed, and, Peter told me, had retired to Canada; the other brother, with a few of the members who were diſcontented, left them, and all things remained upon the ſame footing as before. Thus was this dangerous revolution, which ſeemed to threaten their deſtruction, finally ended, and their former happineſs re-eſtabliſhed. What is moſt extraordinary, the women were entirely paſſive in this affair, and received the acknowledgments of the ſociety for their behaviour.

For ſome time previous to this revolution, the good old ſpiritual father had retired to a hut about a mile from Ephrata, chiefly with a view of indulging himſelf more freely in his devotions. After this period he became more and more attached to his ſolitude, and ſeldom made his appearance in public; a ſettled melancholy ſeemed to oppreſs him, and he died, poor man, in the courſe of the year, eleven years from their inſtitution. He is buried at the door of his cabin; a flat ſtone is laid over his grave, but at his own deſire there is no inſcription. The hut yet remains; and Peter tells me he often retires to it, and waters the good man's grave with his tears. Some few years after this the Prior died, and Peter Miller was unanimouſly elected in his room. They have lived in harmony and peace ever ſince; they never quarrel: indeed Peter ſays his office is merely nominal, as he has never once had occaſion to exert the authority inveſted in him. They are now reduced to ſeven men and five women. Their original grant of lands conſiſted of ſeveral thouſand acres; part was wreſted from them by force, part was diſpoſed of to ſettlers who choſe to live near them, and who believe in the ſame religious opinions, and attend at the place of public worſhip on Sundays and holidays, of which they have a great number. The number of theſe people may amount to five hundred; but they have no manner of connection with the Dunkards at Ephrata (though they bear the ſame name), farther than a ſimilarity of religious opinion. Many of them from choice wear the ſame dreſs, and allow their beards to grow; which may have given riſe to the miſtake of ſeveral gentlemen who have wrote upon this ſubject: It is likewiſe to be obſerved, that the Menoniſts of Penſylvania affect this mode of dreſs,

and that many widowers in the back ſettlements aſſume no other mourning than a long beard; all which may have deceived curſory obſervers, and given riſe to the opinion of theſe people being ſo very numerous.

The ground they at preſent poſſeſs, and where their town is built, is not above ſix acres. It is almoſt filled with fruit trees; the rivulet formerly mentioned, ſerves as a boundary on one ſide, and the reſt is incloſed by a deep ditch and horn-beam hedge. The town conſiſts of three wooden houſes of three ſtory high each, and a few outer houſes: the cells of the brethren are exceedingly ſmall, and the windows and doors extremely ill-contrived for a hot climate; the doors in particular are narrow and very low. I inquired, but could not diſcover, the cauſe of this awkward and inconvenient mode of building: each brother has a cell with a cloſet adjoining; he is ſupplied with a table, a chair, and a bench for ſleeping on; the bench is covered with a woollen mat, and a billet of wood for a pillow; the ſmallneſs and darkneſs of the rooms is extremely diſagreeable, and they were by no means clean: their dreſs likewiſe is moſt unfavourable to cleanlineſs; and in fact, my friend Peter had a moſt unſavoury ſmell: his winter dreſs was not laid aſide, though the middle of May and very warm weather, and his gown of white flannel had attained a yellow hue from the perſpiration, which really proved a moſt unſeemly ſight: the length and blackneſs of his beard, with the greaſineſs of his cowl or hood, for they wear no hats, added not a little to the uncouthneſs of his figure. They are moſt unſociable; they do not eat together, but each in his own cell; which literally ſerves him for kitchen, for parlour, and hall: they are continually engaged either in acts of devotion or buſineſs; indeed ſeldom meet excepting at worſhip, which they have twice a day and twice a-night. Their churches, for they have two, were clean and neat, and perfectly unadorned, excepting by ſome German texts of very elegant penmanſhip by the female nuns They have no ſet form of ſervice, but pray and preach extempore; and in this the females join them. Their church is ſupplied with a ſmall but neat ſteeple and clock; this clock ſtrikes the hours from one to twelve progreſſively from the riſing of the ſun, and begins again at ſun-ſet. They have a paper-mill, formerly mentioned, a printing-houſe, and a library: they derive a conſiderable profit from the mill; but they print little, and have but a trifling library. I expreſſed ſome ſurpriſe at this, and was informed by Peter, that before the war they had a very excellent one, and were poſſeſſed of many valuable books in ſheets for binding; but that the rebels being at this period at a loſs for paper to make cartridges, General Waſhington ſent an officer to ſeize the whole paper and books he could find in Ephrata: his orders were implicitly obeyed. In vain did poor Peter repreſent the inhumanity of this action, in vain did he offer to redeem them with a ſum of money; in vain did he remonſtrate: inſult was added to inhumanity; and books were taken, which from their ſmallneſs were unfit for the uſe aſſigned. A ſimilar arbitrary order was iſſued to ſeize their woollen cloth, of which they generally have a large ſtore; but fortunately a French frigate arrived in the Delaware before this ſecond could be put in execution. In the courſe of our walk we met with one or two of the brethren, one in particular, an Engliſhman, indeed the only one in the ſociety; he was employed in making ſhingles, a buſineſs which requires both ſtrength and dexterity; his head uncovered, and his venerable countenance expoſed to the

the piercing rays of a mid-day ſun: he was 85 years of age, yet was hale and ſtout; he was affable and cheerful. He aſked ſeveral queſtions about England and about the war; and ſhowed no ſigns of age, except in being rather deaf. We then proceeded to the houſe occupied by the female nuns; and were introduced by Peter as Britiſh officers. The Prioreſs, who was I think near eighty, received us with the utmoſt politeneſs, thanked us for the honour we did her in calling upon her, and conducted us through the houſe: it was uniformly clean, and the cells were in excellent order; they did not, however, ſtick up to the ſtrict rules of their order, but indulged themſelves upon good feather-beds, of which they had a great number. They ſhowed us ſome volumes of moſt elegant penmanſhip and needle-work. They were employed in inſtructing ſome girls in ſewing, others in reading and writing; they were the children of the neighbouring Dunkards, who are by them initiated into the myſtery of their religion: the boys are in like manner educated by the men. Peter expreſſed great fears that their ſociety would become extinct; two members only, one a female, the other a male, had joined them in the courſe of forty years. He ſaid he had ſome hopes that they might be joined by ſome of the Britiſh officers at the peace: we could not give him much encouragement in the opinion. He aſſured us that he was perfectly happy: at firſt, indeed, their frequent and fatiguing religious duties, their abſtinence, and in particular their vows of chaſtity, were hard to be obſerved; but theſe ideas had long ſince ſubſided. He employed his time, he ſaid, when unoccupied by buſineſs, in reading and expounding the ſcriptures; he diſcovered many things, which ſome time or another he meant to publiſh; he was ſtill diſcovering with regard to his preſent religious opinions, and which were the ſentiments of the whole. They retain both ſacraments, but admit only adults to baptiſm: they deny original ſin as to its effects upon Adam's poſterity: they deny likewiſe the eternity of torments; and ſuppoſe that we only ſuffer a certain time, in proportion to the nature and number of the ſins we have committed in this life; theſe being purged away by a thorough repentance, the ſouls are raiſed into heaven: all violence they eſteem unlawful, even going to law, they look upon as contrary to the ſpirit of the goſpel. Peter paid taxes; it was his principle to ſubmit to the ruling power; but he confeſſed, that had he been to chooſe, he would have given the preference to a Britiſh government. He had been a clergyman of the Lutheran church; he was an excellent ſcholar, and well qualified to teach Greek; he underſtood Hebrew, Greek, and Latin, ſpoke French tolerably, and had a very competent knowledge of the Engliſh: he ſeemed in all reſpects a ſenſible, well-informed, intelligent man. At parting, he preſented me with a pamphlet, wrote originally in German by the ſpiritual father, and tranſlated by Peter: it is a Diſſertation upon Man's Fall, and is in truth a curious piece. We rode about ſix miles further to a village called *Reams Town*, where we dined. The country was level and well cultivated: as we returned, we called upon Peter, who, to our great ſurpriſe, preſented us with a glaſs of excellent Madeira: he told us, that by the ſtrict rules of their order, they were allowed only vegetables and water; but that as old age advanced, he really found it impoſſible to ſubmit to ſuch rigid diſcipline: we admired his candour, and joined him in drinking a cheerful glaſs.

Upon our return to Lancaſter, we could not help giving Peter and his bre-

brethren very great credit for their peaceable dispositions, and praising them for their prudence in avoiding law-pleas: we had formed plans of transplanting some of them to this part of the world, if possible to quell that spirit of litigation and love of law so prevalent among us; but we were, I confess, not a little surprised to find, that Peter himself was one of the most troublesome, litigious fellows in the whole country, and that he never failed to make his appearance at the quarterly sessions in Lancaster with some frivolous silly complaint: we were heartily ashamed of our too easy credulity, and determined to ask no more questions, lest they might tend to further discoveries.

Substance of the Memorial or Brief for the Comte de Cagliostro, *in the Cause of the Cardinal de* Rohan, *&c.*

THERE is hardly an instance upon record, of a question so intricate, so lost, as it were, in a wilderness of complicated incidents, as that of the famous necklace, supposed to have been bought of the very jewellers of the *crown* for the use of the sovereign. And by whom? By a man of the first rank both in temporal and clerical dignities; by Prince Louis de Rohan, a descendant of one of the first families in France, whose ancestors have held independent principalities of their own in Britany; himself a Prince of the Roman empire, in right of his bishoprick of Strasburgh, Grand Almoner to his Most Christian Majesty and a Cardinal; to crown the whole, a man possessed of livings and church-preferments to the yearly amount of 60,000 l. sterling, besides a large patrimony of his own.

There are two other persons concerned in this affair; the Comtesse de la Motte, and the Comte de Cagliostro: the former descended by the bastard line from Henry II. of France, but bred a mantua-maker; an occupation at Paris inseparable from a spirit of intrigue: the latter, an unaccountable being, whose character has long puzzled the inquisitive part of mankind. It is from the Brief just published on the part of the Comte that the following materials are extracted.

It begins in this manner: 'I am oppressed—accused—defamed!——Have I deserved this fate?—I consult with my conscience, and there I find that peace which men refuse me.

'I have travelled much—I am known all over Europe, and the greatest part of Africa and Asia.—I have, in every place, shown myself a friend to my fellow-creatures.—My knowledge, my time, my fortune, have constantly been employed in administering comfort to the unfortunate. I have studied, practised physic; but never disgraced that noblest and most comforting science by any lucrative speculations. Yielding to a secret, an irresistible impulse, I flew to the relief of suffering humanity, and thus became a physician.

'Rich enough to move easy within that sphere of benevolence which I had traced out for myself, I found means to preserve my independence by *giving*, but never *receiving*; my delicacy was such, that I refused rewards even from the hands of sovereigns.—The wealthy I have assisted with remedies and advice—to the poor I have given both money and remedies.—Debts I never contracted; in my morals I am chaste, nay, I will say it, austere; I never gave offence to any one, either in my words, deeds, or writings. The injuries offered to me I have freely for-

given; the good I have done, was done in silence. A stranger every where, I have every where fulfilled the duties of a good citizen—every where I have respected the religion, the laws, and government.—Such is the history of my life.'

A cloud of obscurity hangs over the birth of the Comte de Cagliostro, which he is either unable or unwilling to dispel. He spent the years of his childhood in the city of Medina in Arabia, where he was brought up under the name of *Acharat*, in the palace of the Mufti. His governor instructed him in the Christian religion, and improved the disposition which he discovered for the sciences; but his greatest progress was in the study of botany and physic.

At twelve years of age he travelled to Mecca, where he was received by the Cherif, who is the sovereign of all Arabia, with the most endearing caresses and an interest quite peculiar, which excited in him the liveliest feelings of gratitude and affection. But his inclination for travel increasing, he left Mecca after a residence of three years, and spent other three in his progress through the principal kingdoms of Africa and Asia.

On his coming to Europe he visited the Island of Malta, where for the first time he assumed the European dress, and with it the name of *Comte de Cagliostro*. His governor, who had never left him, appeared here in a clerical dress, and with the insignia of the order of Malta. 'I had every reason to believe, (says he), that the Grand Master *Pinto* was acquainted with my real origin. He often spoke to me of the Cherif, and mentioned the city of *Trebisond*, but never would consent to enter into further particulars on the subject.—Meanwhile he treated me with the utmost distinction, and assured me of a very rapid preferment if I would consent to take the cross. But still my taste for travelling, and the predominant desire of practising physic, induced me to decline offers equally generous as they were honourable.

'It was in the island of Malta that I had the misfortune of losing my best friend and master, the wisest as the most learned of mankind, the venerable Althotas: in his last moments, grasping my hand, he said to me with an almost expiring voice, 'My son, keep for ever before your eyes the fear of God and the love of your fellow-creatures; you will soon be convinced by experience of the truth of what you have been taught by me.' After this he set out on his travels through Europe. In 1770, at Rome, he married a young lady of quality, *Serafina Felichiani*, his present wife. In 1780 he came to Strasburgh, of which the Cardinal de Rohan is bishop; and there applied himself to the practice of physic, which he did *gratis*. 'All those who have known me at Strasburg (says he) are acquainted with my conduct there, and my occupations. If I have been libelled by some obscure scribblers, the public newspapers and some equitable writers have done me justice. I shall refer the reader to the valuable work intitled *Lettres sur la Suisse*, Vol I. p. 5. where the respectable author pays a due homage to truth.—Let the rectors of the different parishes be consulted, they will declare the good I have done to their poor. The corps of artillery, and the other regiments then garrisoned at Strasburgh, will also vouch to the number of soldiers cured by me.

'Ask the inn-keepers; they will tell you if their houses, their hotels, &c. could suffice to the concourse of strangers who resorted to Strasburgh on my account.

'The apothecary whom I employed, will testify to the quantity of medicines which I prescribed for the

the indigent, and always paid for, ready money.

'The keepers of the different gaols know how I have behaved towards the poor prisoners, and the number of those I have released from confinement.

'I appeal to the principal men of that city, to the magistrates, to the public at large; let them declare whether I ever gave offence; and whether, in all my transactions, a single deed of mine could be reprobated as contrary to the laws, to morality, to religion.

'If ever, since my arrival in France, I have offended any one, let the injured speak, and rise up in judgment against me.——I do not mean to become my own panegyrist. I have done good, because it is my duty. Yet what is in the end my reward for all the services I have done to the French nation? in the bitterness of wo shall I speak it? Libels and the Bastile'

On the 30th of January 1785, he came to Paris. 'The first step I took (says the Comte) was to signify to my acquaintance, that I wished to live in quiet privacy, and that I was resolved not to practise physic any longer; I have kept my word, and have obstinately persisted in rejecting all solications to the contrary.

'Prince Louis has honoured me with occasional visits, and I remember that he once offered to introduce me to a lady named *Valois de la Motte*, on the following occasion.

"The Queen," said the Cardinal to me, "is a prey to the deepest melancholy, on account of a prediction that she is to die in childbed. It would be the highest satisfaction to me, if I could by any means undeceive her, and restore her peace of mind. Madam de Valois is every day with her Majesty; you cannot oblige me more, if the former should ask your opinion, than by telling her that the Queen will be safely brought to bed of a Prince."

'To this proposal I freely assented; the more readily that, whilst I obliged the Cardinal, I had the prospect of contributing indirectly to the preservation of the Queen's health.

'The next day I waited on the Prince at his house, where I found the Comtesse de la Motte; who, after having said many civil things to me, opened the business in the following words:

"I am acquainted with a lady of great distinction at Versailles, who has been forewarned that she and another lady were to die in childbed. The prediction hath already been accomplished on one of them; and the survivor waits, in the utmost uneasiness, the fatal minute. If you know the truth of what will happen, or if you think it possible to find it out, I shall repair to Versailles tomorrow, and make my report to the person concerned, who (added the Comtesse) is the Queen herself."

'My answer to Madame de la Motte was, that all predictions were mere nonsense; that, meanwhile, she might tell the lady to recommend herself to Divine protection; that her first lying-in had been fortunate, and that her approaching one would prove equally so.

'The Comtesse did not seem satisfied with the answer, but insisted upon having some more positive assurance.

'I then recollected the promise I had made to the Cardinal. I assumed a serious countenance, and told the lady, with all the gravity I could muster, "You know, Madam, that I am an adept in the science of nature as a physician; nor am I without knowledge of some of the properties contained in the animal magnetism. My opinion is, that a being perfectly innocent may, in this case, operate

operate more powerfully than any o- ther. Therefore, if you would know the truth, the firſt thing you have to do is, to find out that innocent creature."

"If you want no more (replied the Comteſſe), I have a niece of that very deſcription.—I ſhall bring her with me to-morrow."

'I figured to myſelf, that this niece, ſo *perfectly innocent*, was a child not above ſix years old; I leave you to judge of my ſurprize, when the next morning I met at the Prince's a grown lady about fif- teen years of age, whom the Com- teſſe preſented to me as the *very in- nocent* creature, of whom ſhe had ſpoken the preceding day. I had oc- caſion to compoſe my features, to re- frain from burſting out into a loud laugh. However, I ſtood it out, and aſked Mademoiſelle *la Tour* (that was the niece's name), whether ſhe was *truly innocent?* Her poſitive an- ſwer in the affirmative betrayed more aſſurance than ingenuity.—"Well, Miſs, I ſhall know the truth of it in an inſtant; commend yourſelf to God and your innocence. Step be- hind that ſcreen, ſhut your eyes, and think within yourſelf, what object you moſt wiſh to ſee: if you are in- nocent, it will appear to you; but if you are not, you ſhall ſee nothing."

'Mademoiſelle la Tour followed my directions, and I remained on the outſide of the ſcreen with the Prince, who ſtood near the fire- place, not *loſt in ecſtaſy*, as Madame de la Motte is pleaſed to expreſs it, but holding the hand to his mouth, leſt, by an indiſcreet laugh, he ſhould diſturb our grave ceremonies.

'Whilſt the young lady ſtood be- hind the ſcreen, I buſied myſelf for a while in making ſome magnetiſing geſtures; then I ſaid to her, "Stamp on the floor with your *innocent* foot, and tell me if you ſee any thing." Her anſwer was in the negative. "Then, Miſs," ſaid I, ſtriking againſt the ſcreen with great force, "you are not innocent." This obſervation piqued the lady's pride.—"Hold, (cried ſhe), methinks I ſee the Queen."—I was then convinced that proper inſtruction had been given to the niece *innocent*, by an aunt who was no ſuch a thing.

'Wiſhing to try how ſhe could go through her part, I requeſt- ed her to deſcribe the phantom then before her eyes. She anſwered, that the lady was pregnant, and that ſhe was dreſſed in white. Then ſhe de- ſcribed all the features minutely, which were exactly thoſe of the Queen. "Aſk the lady (ſaid I), whether ſhe is to be brought to-bed ſafely?" She ſaid, the lady bowed her head, and that no bad conſequen- ces ſhould attend her lying in. "I order you (concluded I), moſt reſpect- fully to kiſs the lady's hand.." The *innocent creature* kiſſed her own hand, and came forth from behind the ſcreen, perfectly happy in the thoughts of having convinced us of her inno- cence.

'The two ladies eat ſome ſweet- meats, drank lemonade, and, in a- bout a quarter of an hour, retired at a back ſtair. The Prince ſaw me home, thanking me for the complai- ſance I had ſhown on the occaſion.

'Thus ended a farce, as harmleſs in itſelf as it was laudable from its motive.'

The Comteſſe has it ſeems ſet this adventure in a different light, and accuſes the Comte of being a ſharp- er, a ſorcerer, a thief, &c.

It would appear that he had al- ways lived in great ſplendor, without any viſible fund by which it could be maintained. When queſtioned as to this, his anſwer is evaſive; pretending, that wherever he goes he always finds letters of credit; and beſides theſe reſources (ſays he), I derive further aſſiſtance from many things which are known to me. But we muſt refer to the pamphlet itſelf for the particu- lars

lars of his examination. His memorial is concluded in the following words:

'Ye judges, ye citizens! ye have read!—Such is the man who made himself known at Strasburgh, Bourdeaux, Lyons, Paris, under the name of *Comte de Cagliostro.* I have wrote as much as the laws of the country require of me; as much as will gratify all other sentiments but those of an idle curiosity.

'Do you pretend to say that it is not enough? Will you still insist upon having farther particulars concerning the name, the motives, the resources of that stranger? What matters it to you, Frenchmen? My country is, in regard to you, the spot within your empire where I first submitted to your laws; my name is that which I have caused to be reverenced amongst ye; my motive, God; my resources—my own secret. When, for the purpose of relieving the sick, or of giving food to the needy, I shall crave admittance into your Medical Colleges, or your Benevolent Societies, then you may question: but to do, in the name of God, all the good I can, is a right which, to be supported, requires neither name nor country, neither proofs nor pledges.

'Frenchmen! are ye only guided by curiosity? Then peruse those futile publications, where malice and levity have combined to direct the envenomed shafts of satire and ignominy against the *friend of mankind.*

'Do ye, on the contrary, mean to be fair and just? Be not inquisitive; but hear, and love the man, who ever honoured the Kings, because they are in the hand of God; Governments, because he protects them; Religion, because it is his law; Law, because it is its supplement; Mankind, in fine, because, like himself, they are his children.

'Once more—ask no questions; but hear and love the man who came amongst you to do good; who bore with patience to be attacked, and defended himself with moderation.'

Extrait du Memoire, &c. On the Art of discovering Ships and Land at a great Distance.

THIS is a curious pamphlet. It is the *factum*, or brief, of a M. Bottineau against a French reviewer, for making himself merry with his pretending to have found out the art of discovering ships or land at the distance of two hundred leagues.

His story is so curious, that it deserves to be told in his own words; and the rather, as it is said, that some of our own great philosophers pull in hesitation about the possibility of the art M. Bottineau pretends to.

To enter at once into the business. It appears that M. Bottineau laid his discovery before M. de Castries, and that M. de Castries sent him back to the island of Bourbon, to make his observations under the eyes of the government there. He states what passed there in the following manner:

'The administrators ordered me to give them *informations for eight months together.* To this I consented; but at the same time required that,

'I. An exact register should be kept in the offices of government, and of the intendancy, of every *information* which I should send, *in writing.*

'II. That my *informations* should be registered in the same order in which they should be sent.

'III. That they should also keep an exact memorandum of the *observations* which should be sent by me

me after the *informations*, in order that they might be arranged and extended.

'IV. That my *informations* and *observations* should be compared with the ships books they concerned at the time of their arrival.

'V. I observed to the administrators, that allowance was to be made in the *informations* for the variations of the *sea* and the *weather* which might retard the arrival of a ship, and so prevent its agreeing with my *informations*; that the same process should be observed with regard to ships bound to other coasts. But at the same time I repeated the assurance, that not a single ship would arrive which I had not sent *information of several days before.*

'Matters being thus understood, it was settled that the *examination* should begin as early as the 15th of *May* 1782, and that the eight months should begin from that day.

'In consequence of this, the very next day I sent to the government, and to the intendancy, *information* of *three* ships very near the island, which had been detained three or four days by a *calm*, and which would be perceived by the watchmen in the course of 48 *hours*, if a breeze arose.

'The *information* was registered accordingly thus. It must be observed, that, at this period, the *watch men* stationed upon the mountains did not perceive any appearance of ships.

'But on the 17th, in the afternoon, the *watchmen* made a signal that they perceived *a* ship to the leeward of the island.

'The 18th a *second* ship made its appearance coming from the Cape of Good Hope.

'At last, on the 20th, the appearance of a *third* ship confirmed the extreme exactness of my *information.*

'The 19th very early in the morning, I gave notice of some other vessels, different from those announced on the 16th, being at the distance of *two days* from the island, which would appear in the course of that time, if no difficulties arose either from the sea or the weather.

'Accordingly on the 20th a *Dutch ship* arrived, coming from the Cape of Good Hope.

'The 21st another ship made its appearance, coming from the coast.

'On the same day another Dutch ship, coming from Batavia.

'On the 27th of May, at 9 o'clock in the evening, I discovered a vessel at the distance of more than *three days* from the island, of which I immediately sent *information*, and which was to arrive on the 30th, if it met with no impediment.

'Two days after, that is to say the 29th, that vessel began to be perceived by the observers situated on the mountains, and on the 30th it arrived.

'(This ship was the Castries coming to France, which brought the news of the arrival of M. de Bussi at the Cape of Good Hope).

'On the 29th of May towards noon, I gave information of a vessel which would appear in less than 48 hours.

'On the same day arrived a king's cutter, with a *single mast*, dispatched to France to announce the arrival of M. de Bussi.

'It must well be imagined that the ship which carried M. de Bussi did not escape my notice. On the 31st of May I described it with the same exactness which always attended my informations.

'I should be thought tedious were I to give a regular account of all my informations, and of the result which bears testimony to the faithfulness of them. I shall content myself with citing those which are most striking.

'On the 20th of August 1784, I found

found out that some vessels were at the distance of four days, on the 21st and 23d the number of these vessels multiplied considerably to my sight: this obliged me to send *information of many vessels.* There was a probability that it might be the fleet of M. de Reynier, which had been impatiently expected for two months.

'But though this fleet was only at four days distance, I nevertheless observed that no settled time could be pointed out for its arrival, as it was detained by a *calm* and by contrary *winds.*

'On the 25th, the calm was so complete as to make me believe for a few hours that the fleet had disappeared, and was gone to some other place.

'But soon after I perceived the presence of the fleet by the revived signs: it was still in the same state of inaction and tranquillity; of which I immediately sent *information.*

'From the 20th of August to the 10th of September, that is to say, during twenty-one days, I did not cease to observe, and to announce, the *continuation of the calm* which detained the ships in question.

'But from the 11th, having found out that the obstacle was removed, I declared it on the 13th to the administrators, by announcing that the fleet was at *two days distance;* accordingly, to the universal surprise of every one, on the 15th, that is to say, on the second day, M. de Reynier's fleet arrived: but the astonishment was afterwards much increased, when it was known that the fleet had remained since the 20th of August at the height of Rodriguez islands, that is to say, precisely at the distance which I had pointed out in my informations, and that it had been detained there by the calm and by contrary winds for the space of one and twenty days.

'I soon had another opportunity of showing the accuracy of my observations.

'A few days before the arrival of M. de Reynier's fleet, I announced to the administrators the appearance of *another fleet,* which became perceptible to me. This gave a great deal of uneasiness; because, no other French fleet being expected, that I had found out might be an English one. The administrators having made me repeat my observations, I was again convinced of the passage of a fleet, and declared that it was not bound for the island, but that it had taken another road.

'I was asked, whether it would not be necessary to send a cutter to observe the fleet? I answered, that this precaution was useless, because the fleet having had fine weather, had sailed away two days before; and that, besides, a single cutter would run the risk of taking a contrary way.

'Nevertheless, on the very next day, by break of day, the frigate the Naïade, and the Duc de Chartres a cutter, were suddenly dispatched with some information for M. de Suffrein.

'The cutter, on its return from India, reported that it had really met with and avoided the English fleet in the ninth degree; that unfortunately it had not found M. de Suffrein in the Bay of Trincamalle, which had given time to the fleet to arrive. The report of the cutter had entirely convinced the incredulous of the reality of the discovery.

'This last expedition proves, on the one part, the confidence which the administrators put in my informations, and, on the other, the right which I had to this confidence by the exactness of my informations.

'But the administrators had not waited till this time to give me tokens of their conviction.

'Ever since the month of August they had employed the Sieur de Ceré, director of the King's garden, to offer me from them 10,000 livres in

in ready money, and 1200 livres pension, if I would communicate the secret of my discovery.

'The Sieur de Ceré having employed the Sieur de Fabre, surgeon-major, to make these proposals to me, I refused them: this induced the Sieur de Ceré to come himself several times with a reiteration of the first offer from the *administrators;* but notwithstanding his intreaties, I persevered in my refusal, as I am able to prove by the following piece. [Then follows a document, signed *Fabré*, which confirms this assertion.]

'The principal reason for this refusal was, that, having formed the resolution of returning to France, to carry there the first principles of this new science, this did not allow me to contract any engagement which would have prevented this voyage.

'The eight months, however, which had been fixed for the examination of my discovery were elapsed: I had undoubtedly fulfilled my engagement with a tolerable success, since I had announced *one hundred and fifty vessels* in *sixty-two informations*, none of which were found to be false.

'Finding, therefore, that the time was drawing near which I had determined for my departure, I addressed myself to the administrators of the island, in order to obtain from them the testimony which I was obliged to furnish the Minister with.

'I was well aware that my obstinate refusal to give up the principle of my discovery, even *for money*, had disinclined the administrators towards me, and that it was with regret that they saw a discovery carried out of the island, which by its birth seemed to belong to it: but I well knew that the respect they had for truth would prevail over private resentment.

'Accordingly, at my desire, the administrators caused to be delivered to me a report, in form of a letter, directed to the *Marechal de Castries*, containing the most authentic and most explicit testimony of the reality of the discovery, and of the success of my experiments.

'This letter is too interesting to be suppressed.

'*At the Port Louis, Island of France, the 18th February,* 1784.

"My Lord,

"A letter, which you have written on the 6th of April to M. Bottineau, employed in the King and Company's service in this colony, obliges us not to refuse him one for you, of which he proposes being himself the bearer. The desire only of being useful to this country is, as he says, the motive which determines him to take this step. He would be angry with himself were he to conceal a discovery which hath hitherto escaped the most enlightened persons, and of which he only is in possession. This discovery is the art of announcing the presence of one or several ships at 100, 150, and as far as 200 leagues distance. This is by no means the result of his studies, nor the fortunate application of the principles of any particular science; his science is in his eyes only, and he can have no other: what we call penetration and genius cannot make up to him *what he is deficient in from education* *. He perceives, as he says, in nature, some signs which indicate

* This unkind observation, and some others as little founded, which will be observed in this letter, must be attributed to a secretary intrusted with the revisal. This man, after having often endeavoured to get my secret from me, never forgave the firmness with which I refused him, and he suffered no opportunity by which he could make me sensible of his resentment to escape him.

dicate to him the presence of the vessels, as we know that there is a fire in a place when we perceive the smoke which comes from it. This is the comparison which he makes use of himself to those who have conversed with him about his art: this (*though he has kept his secret to himself*) is the plainest thing he has said, in order to make it be understood that he hath not made this discovery by the knowledge of any art or science, which had been the object of his application, or of his former studies.

"It is, according to him, the effect of chance: he hath taken nature in the act, and hath discovered his secret; so that his science, or rather the first elements of it, hath not cost him the least trouble: but the thing which hath cost him a great deal of labour, and which may be really called his own, is the art of *judging of the exact distance.*

"According to him, the signs very clearly indicate the presence of ships; but none but those who can *well read these signs* can draw any conclusions from them with regard to distances; and this art of reading them well is, according to him, a true and a very laborious study: for this reason he hath himself for a very long time been the dupe of his science. *It is at least fifteen years since he first foretold here the arrival of ships.* At first this was regarded only as a frolic. Wagers were laid on both sides. He often lost because the ships did not arrive at the time prescribed by him. From thence came his application to find out the cause of these mistakes; and the perfection of his art is the result of this application.

"Since the war, his informations have *greatly increased*, and probably were *sufficiently exact to excite the attention of the public.* The noise of them reached us with the degree of enthusiasm which is always excited by the marvellous. He himself spoke of the reality of his science with the tone of a *man convinced.* It would have been too *cruel* to have dismissed him as a *visionary.*

"Besides, *every thing depended upon proofs*, and we *required* that he should produce some: in consequence, he hath *regularly sent us, for eight months*, the *informations* which he thought he might venture to send us; and the result is, *that several of the ships he announced are arrived at the time he foretold after several days of information.*

"*Others* have come *later than was expected*, and *some have not appeared at all.*

"With regard to some of these, it hath been ascertained, that their delay had been occasioned by *calms* or by *currents.* M. Bottineau is persuaded that those which *never appeared* were *foreign vessels which went on;* and *accordingly* we have *learned* that some *English ships* were arrived in India, which might perhaps have been in sight of the island at the time indicated. But this is no more than a conjecture, which our occupations have not allowed to investigate. *What we can ascertain* is, that *in general* it appears that M. Bottineau *hath made just observations:* whether it is owing to *chance* or to his abilities, it might be, perhaps, imprudent to determine. It is, however, *certain*, that the *fact is so extraordinary, under whatever light it is considered*, that we have not thought ourselves able to either *affirm* or *deny it;* and we have wished the Sieur Bottineau to compel us to take *one or the other side of the question*, by *trusting his secret to some trusty and able person.* But this he hath refused, being probably afraid that he should not acquire, by the discovery, all the benefit which he imagines he may reap from it.

"Supposing the *reality* of the discovery, we do not believe that its

utility,

utility can be as *important as* M. Bottineau *persuades himself it is;* but it might perhaps throw a great light upon natural history. *In order to be useful, it would be necessary that the discovery should be confined to one nation, and remain unknown to all others. This will be impossible, if every fleet, every vessel, and every privateer, is obliged to carry a man on board who is in possession of this secret.*

"We remain, with respect,
My Lord,
Your most humble, and
Most obedient servants,

"Le V... de Souillac,
"Chevreau."

M. Bottineau answers the objections mentioned in the letter as will be easily conceived—he then produces several other respectable attestations to the truth of his assertions of what passed whilst he stayed in the island, and proceeds to give the account of his return to Europe.—In the course of the voyage he gave proofs of the same accuracy of observation, having discovered twenty-seven ships and three different lands; all of which are stated in his journal. He landed at Port l'Orient on the 13th of June 1784. 'But government, (continues the author), were so teased with projects and projectors of all kinds, that they had no time to attend to me.' He then proceeds to give an account of his secret, or the principles on which his discoveries were made.

'Nauscopy is the art of discovering the approach of ships, or the neighbourhood of lands, at a considerable distance.

'This knowledge is not derived either from the undulation of the waves, nor from subtilty of sight, nor from any particular sensation; but merely from observation of the *horizon*, which discovers signs indicating the proximity of ships or of land.

'On the *approximation* of a ship towards the land, or towards another ship, there appears in the atmosphere a *meteor* of a particular nature, visible to every one without any *painful attention*. It is not by any kind of accident that this meteor appears under these circumstances; on the contrary, it is the *necessary* result of the approximation of one vessel towards another, or towards the land. The existence of the *meteor*, and the knowledge of its different modifications, are what constitute the certainty and the precision of my informations.

'If I am asked, How it is possible that the approach of a ship towards land should give birth to any *meteor* whatsoever in the atmosphere, and what connection there can be between two objects at such a distance from each other? I reply, that I am not obliged to give an account of the *hows*, and the *wherefores;* that it is sufficient for me to have discovered the fact, without being obliged to account for its principle.'

The writer concludes by desiring to be called on for experimental proofs, and by promising in future a complete treatise of Nauscopy, with maps, plates, &c. *Mat. Rev.*

To the Editor.

In this age of novels, tales, and anecdotes, we find what used formerly to be the reproach of a barbarous age, the truth of history, frequently sacrificed at the shrine of fiction. One curious example of this you have exhibited, Sir, in a former number of your Magazine, in a curious fabricated story of a French writer, where an ancestor of the Earl of

of Stair is introduced as *the man in the vizor* who ſtruck off the head of Charles I. in oppoſition to the moſt undoubted evidence, and in violation of all probability, as is demonſtrated in the notes you have ſubjoined to that ſtory. Among many other inſtances of the ſame nature, there has appeared a very recent example of this disfigurement of hiſtory in a work juſt publiſhed, and otherwiſe of great merit, intituled, *The Receſs*, or a Tale of other Times. In this novel, hiſtorical characters are introduced under colours and in ſituations which hiſtory diſclaims: And thus the tender minds of thoſe young perſons into whoſe hands this novel may come, before they are inſtructed in the real truth of hiſtory, are prepoſſeſſed with a bias in favour of the noveliſt's account, which may ſhackle their more ripened underſtandings even in advanced years. Can any deſire of affording pleaſure and amuſement, even the moſt exquiſite and moſt refined, juſtify an author in ſpreading ſuch deluſion before the eyes of youth, and captivating their untutored minds with this glare of fiction? Theſe ſeutiments had frequently occurred to myſelf, and I was happy to find them confirmed and illuſtrated by an ingenious French author, *M. Clement*, whoſe late work, intituled, *Eſſais ſur la Litterature Ancienne et Moderne*, I have peruſed with much pleaſure and profit. In this work, which contains many very ingenious critical pieces, I have found among the reſt a criticiſm upon *the Incas* of the celebrated Marmontel. M. Clement conſiders this famous romance under various points of view: He examines the conduct of it, its ſtyle, and its general plan; in all which he finds much to praiſe, and a good deal to cenſure. He examines alſo its agreement or diſagreement with the truth of hiſtory. This part of the Eſſay I have attempted to tranſlate; and as it contains many important obſervations upon the practice I have mentioned of dragging hiſtory into the ſervice of fiction, I hope it will prove no unacceptable preſent to your readers. M. Clement does not vindicate, for what man can vindicate, without proving himſelf a traitor to the deareſt rights of humanity, the conduct of the Europeans, whether in the eaſt or in the weſt?—He does not attempt to vindicate the conduct of the Spaniards; but he wiſhes to reſcue hiſtory from the hands of romance, and to add nothing to a picture which is of itſelf ſufficiently hideous. His obſervations will be found in the following tranſlation——

S. P. W.

Nothing is more laudable, more worthy of a writer who is the friend of humanity, than to inſpire mankind with horror at that fanatical intolerance, which is animated only by the blind fury of converting men by tortures and the ſword. To what exceſſes of cruelty muſt not this fanaticiſm lead, when fired by ambition, by cupidity, and avarice? It is the picture of theſe cruel exceſſes, perpetrated by the Spaniards in the conqueſt of Mexico and Peru, which the author of the Incas has wiſhed to trace. Surely there was no neceſſity for the light of modern philoſophy to impreſs us with indignation and pity at the recital of the cruelties practiſed upon the unhappy Americans: and ſince the days of *Montaigne*, who, with that energy for which he was ſo diſtinguiſhed, drew ſo dreadful and ſo affecting a picture of them, a general cry of horror and of ſorrow has been raiſed from age to age for the diſaſters and oppreſſion of the new world.

Was it then neceſſary, in order to affect our minds, ſo long accuſtomed to liſten with terror to the hiſtory of theſe deplorable conqueſts, was

was it neceſſary for M. Marmontel to alter the truth of facts, and to ſearch out the blackeſt colours, to render the Spaniards ſtill more odious, as if he were afraid that they were not already ſufficiently ſo? Is the zeal of philoſophy, then, the only zeal which ought to have no bounds? Is it not this exceſs of zeal in every thing which leads to fanaticiſm? And does not the philoſopher himſelf become a fanatic by calumniating the European from his love to the American? The reader of the *Incas* is led to believe, that the chief motive which engaged the Spaniards to the diſcovery of America was to convert its people by the edge of the ſword; and that they ſet out with a fixed plan of perpetrating every cruelty in their power. The impartial philoſopher, who does not ſubſtitute exaggeration in the place of truth, would doubtleſs have blamed the reſtleſs avidity of the Spaniards in courting dangers, glory, and wealth, and that ambitious policy which made them think that the right of conqueſt was a natural right; but he would have acknowledged, that the conduct of *Cortes*, at the head of the firſt Spaniards who entered Mexico, was in the beginning as wiſe as it was bold; that, wherever he paſſed, he ſought only for peace; that his mildneſs and his generoſity conciliated the affection of ſeveral Indian tribes, who became his allies and defenders; and who, cruſhed under the deſpotiſm of *Montezuma*, regarded Cortes as their deliverer, excited him perpetually to avenge their wrongs, and urged him to violent meaſures, which he always rejected; that, at laſt, finding himſelf incloſed on all ſides with only a handful of ſoldiers, and in an unknown country, by millions of enemies who conſpired his ruin, he ſaw himſelf reduced to the dreadful neceſſity of either periſhing himſelf, or extirpating them, after having exhauſted in vain every poſſible means of perſuading them to peace, which they rejected with diſdain.

If Cortes had recource to religion, it was in favour of human nature, which the Mexicans, and almoſt all the Indians, diſgraced by an abominable and ferocious worſhip, in which human victims were ſacrificed to their ſavage divinities. Since under every form of ſociety and government murderers have been judged worthy of death, what puniſhment, I aſk, does a people deſerve, who make it their duty, and a part of their religion, to defile themſelves continually with the blood of men? and did ſuch a people exiſt in Europe, would not all the other powers be juſtified in entering into a league againſt that people, and to employ force in aboliſhing this inhuman worſhip, if they refuſed to ſubmit to the voice of reaſon and the cry of nature?

I know that the abuſe of victory, which always exceeds in cruelty the intention of the conqueror, ſtained the arms of the Spaniards with a thouſand cruelties, which they reckoned neceſſary for their preſervation; but revenge and avarice, thoſe inſeparable attendants of conqueſt, had, without contradiction, a greater ſhare in ſo many murders than religion. If Cortes, as he gradually penetrated into Mexico, broke in pieces and overturned the altars and infamous idols which were deluged with human blood,—was this from fanaticiſm or intolerance? Humanity ſufficed for this, and impoſed it on him as his duty. He contented himſelf at firſt with announcing a God of peace, a mild and merciful religion, to thoſe ſanguinary idolators, who devoured men from a principle of piety: But when he ſaw them return to this unnatural worſhip, when he knew that forty Spaniards had been torn in pieces alive in a ſingle ſacrifice, could he refrain

frain from the moſt juſt indignation? Could he reſtrain the fury of his ſoldiers, who had heard the ſhrieks of the victims, and recollected the voice of their companions, whoſe entrails were torn from them to be devoured?

Why, then, has the author of *the Incas* diſguiſed or paſſed over in ſilence whatever might ſerve to excuſe Cortes? Why induce us to ſmile, by calling theſe ſtrange cannibals innocent and tender doves? Why is he ſo earneſt to corrupt moſt part of the facts, in order to turn them to the diſadvantage of the Spaniards? Why, for example, does he endeavour to blacken the juſt vengeange which Cortes inflicted upon a Mexican general, who, without the knowledge of Montezuma, maſſacred ſeveral Spaniards at Zampola, while nothing was talked of but peace at the court of the Emperor? Why does he ſay, that the eighty Spaniards left in the city of Mexico, while Cortes went to fight *Narvaës*, ſallied forth one day in arms to maſſacre the Mexicans at a public feſtival; and aſſign no other reaſon for this execution, than an intention to rob the Indians of the gold and diamonds with which they were adorned; ſince this deſperate execution was made to prevent a conſpiracy which the Indians were hatching for the extermination of theſe eighty Spaniards during the abſence of their general? Why does he ſuppoſe that Cortes expoſed Montezuma to the attacks of his ſubjects, who ſlew him themſelves, when he came forth to perſuade them to lay down their arms; while it was aſſuredly the intereſt of Cortes to preſerve that Emperor, as a uſeful pledge for his enterprizes? It is evident, that ſtrokes like theſe, and many beſides not leſs unfaithful, ſerve merely to paint the Spaniards in blacker colours. Is ſuch a deſign really worthy of a philoſopher; or will he excuſe himſelf by ſaying, that he wiſhed only to write a romance?

There is one conſideration which M. Marmontel ought to have unfolded in favour of the conquerors of the New World. We ſee, that the Incas, puſhed on by ambition and the love of war to extend their empire, had ſubdued many of the neighbouring ſtates; and that the pretext of theſe conqueſts was to draw theſe ſavage Indians from the barbarity and brutiſh idolatry in which they were ſunk, and to lead them to a worſhip leſs ferocious and more ſimple, to the adoration of the ſun. Thoſe nations which ſubmitted to this worſhip were treated with mildneſs; but thoſe who refuſed to ſubmit, experienced all the rigours of war and of perſecution. Might not the Spaniards have thus addreſſed the Inca who then reigned? 'When you and your predeceſſors ſubdued ſo many nations, what other reaſon had you but to reſcue them from their brutiſh manners, and their ſavage religion? You believed it to be your indiſpenſable duty to make known to them a more reaſonable religion, and to oblige them, even by force, to abandon their blind ſuperſtition. You have ranged theſe nations under your laws for the ſole purpoſe of making them adore the ſun. This worſhip, purer, it is true, than that of the Indians, is nevertheleſs ſtill but idolatry. Our God, the alone maſter of the ſun and of univerſal nature, is the only God whom man ought to adore; and if you think you have acquired a juſt right over all theſe nations, by reſcuing them from one error only to plunge them into another, how much greater right have not we over you,—we who bring to you the truth? Let your own conduct and your own maxims give judgment.'

Our author has but ſlightly glanced at this argument in a diſcourſe which

which he puts into the mouth of *Pizarro;* and how could he have presented it in all its force, while he disfigures the whole face of history, and while he marshals facts according to his pleasure, without any other motive than to blacken the Spaniards? The most important event, which serves as a catastrophe to his philosophical, courtly, and tragical romance, is the death of *Ataliba* King of *Quito.* After reading his account of it, in which the death of this monarch is described in the most atrocious colours, we cannot avoid shuddering with horror, and must consider those who were the authors of it as the most detestable of monsters. How has Marmontel conducted himself to excite his readers to this pitch of indignation and hatred against these men? He has, from the very beginning of his work, described Ataliba as a wise, humane, peaceful, and even philosophical Prince, from whom his brother *Huascar* wishes to tear, by means of an unjust war, the kingdom of Quito; and who, thus forced to support his rights, conducted himself towards his brother with all the moderation and justice and generosity of the most virtuous of men. It is this King, this accomplished model of the most perfect wisdom, whom the author exhibits to us afterwards vanquished, dethroned by the Spaniards, calumniated by them, and accused of the murder of his brother,—the odious pretext of the death which they destine for himself! More consummate art could not surely have been employed to excite our pity in the behalf of this unhappy Prince, and our indignation against his murderers. But what must we think of this falsifying and unphilosophical art, when we read in the best historians, that this very Ataliba was a violent, perfidious, and sanguinary Prince, upon whom his father had bestowed, contrary to all the laws of the empire, the province of Quito; and who, to withdraw himself from the obedience which he owed to his brother Huascar, at least as his vassal, practises dissimulation, stratagem, and treachery, in order to combat him with success; sets fire to the city of *Cusco,* and deluges it with blood; cuts the throats of the whole royal family, and of all those of the blood of the Incas; and a little after, when he sees himself in his turn driven from his throne by the Spaniards, afraid lest his brother should excite the enmity of the victors against him by a recital of his cruelties, or conciliate them by his riches and his treasures, much more immense than what he possessed himself, makes him be privately murdered in the prison where he was confined? The Indians were so convinced of this crime of Ataliba, and abhorred him so much for his cruelties, that they even thanked the Spaniards for having delivered them from his savage tyranny.

Has the writer of a romance, however philosophical he may be, a right thus to corrupt the truth? And what would be said of him, who should attempt, by overturning all history, to describe *Tiberius* or *Nero* as good and virtuous emperors?

An Inquiry into the Influence which Inclosures have had upon the Population of England; by the Reverend J. Howlett, *Vicar of Great Dunmow, Essex.*

FROM a candid review of the opposite representations and reasonings with respect to the influence which inclosures have had upon the population of England, it has appeared to me undeniable, that inclosures, according to particular circumstances, are attended with great advantages and

and great disadvantages respecting the grand object of inquiry, the increase of our people; but that still it was not absolutely certain and free from all possibility of controversy, which of the two, in the vast number of inclosures which had taken place in this kingdom, during the last twenty or thirty years, had been most numerous and prevalent. Probability, indeed, seemed strongly on the favourable side. I thought, however, that I should be much more clear in this point, if I could procure the annual registers of baptisms in the parishes recently inclosed during the last twenty years. If these parishes, when taken in the aggregate, were not materially *decreased*, it would be a strong presumption that inclosures had advanced our total population; (because it was an undoubted fact, that in some few places, where open cultivated fields had been converted into pastures, the number of inhabitants on these particular spots had been greatly lessened): If they were actually not at *all diminished*, but even very much *increased*, the conclusion would be stronger still: If, finally, they were not only *increased*, but *increased* even more than those parishes which had *not* been recently inclosed, it would amount to very little less than absolute demonstration. In pursuit of these ideas, I immediately procured a list of the inclosure-bills from the Journals of the House of Commons; and found, to my surprise, that they amounted to very near a thousand between the year 1750 and 1781. I soon dispatched about 500 letters to the clergy of the inclosed parishes, omitting, however, the counties of Nottingham, York, and Lancaster, because Dr Price himself acknowledged those to be greatly increased. Of these 500 letters I have been favoured with answers to hardly a hundred. Small, however, as this proportion is, yet coming from all quarters indifferently, and without any previous motive for choice or selection, their evidence may fairly be considered as satisfactory and decisive. What this evidence is the reader may see in the following table.

The number of baptisms during two periods of five years each, the first beginning with 1760, the second with 1775, in a great number of recently inclosed parishes, from different counties, together with the baptisms in other parishes not recently inclosed, in the same counties respectively.

COUNTIES.	Baptisms in Parishes lately inclosed.			Baptisms in Parishes not lately inclosed.		
	Numb. of parishes.	1st Period.	2d Period.	Numb. of parishes.	1st Period.	2d Period.
Northumberland	2	349	441	32	5977	6302
Durham -	3	525	600	10	2735	3202
Cumberland -	3	956	1147	20	2431	2823
Shropshire -	3	390	517	17	1729	1782
Norfolk -	8	447	558	69	4384	5224
Essex - -	2	165	248	19	1517	1920
Bedford -	3	151	221	6	981	935
Bucks - -	4	343	335	8	1490	1748
Leicester -	7	1255	1450	8	1021	1340
Stafford - -	2	320	356	10	2394	2860
Warwick - -	12	1269	1609	7	1154	1446
Derby and Berks -	5	546	621	25	2135	2413
Middlesex - -	1	34	47	4	827	2073
Worcester - -	7	1490	1946	17	2011	2493
Gloucester - -	10	463	588	175	13163	14639
Wilts - -	13	1888	2187	48	5774	4210
Hants - -	4	213	267	15	3008	3374
Totals	89	10804	13138	490	52731	57984
Increased nearly as		100 to	121	as	100 to	109

In this table we see, that the recently inclosed parishes have vastly the advantage of those which have not been recently inclosed. The baptisms in the 89 parishes of the former description, during the five years beginning with the year 1760, to the baptisms during the five years beginning with 1775 or 1776, are nearly as 100 to 121; whereas in the 490 of the latter, for the same periods respectively, the advance is only as 100 to 109; that is, the inclosures are increased more than $\frac{1}{5}$th, the non inclosuees scarcely $\frac{1}{10}$ths. This is surely little less than absolute demonstration of the point in question, the influence of inclosures upon the population of this kingdom; and that, so far from having diminished, they have much increased it. It is also to be observed, that the increase from hence arising is certainly greater than here appears; because those inclosures which converted arable to pasture, must have lessened the employment of the inhabitants, and of course their number, in the several parishes in which they respectively took place, and proportionably augmented and employed those in parishes where inclosures had *not* taken place. It may be said, perhaps, that the increase of the inclosed parishes may have been occasioned by causes totally distinct from the inclosures. I make no doubt but that with regard to some of them this has really been the case; but then it should be remembered, that there is no reason to suppose that the same causes have not operated likewise in the non-inclosed parishes, and consequently that the *difference* of the increase, and even *more* than that difference, for the reason just now assigned, must have arisen from the inclosures alone. Had indeed an inclosure of only 50 or 60 acres, belonging to such a town as Birmingham, been included in my list of inclosed parishes, that alone might have turned the balance on the favourable side, and nearly destroyed the argument; as the prodigious augmentation of people there has doubtless been occasioned by the enormous growth of its manufactures, which, however, the vast improvements of agriculture have helped to support and maintain. But no such towns are included; I took in merely country parishes and market towns of the common size and description, as they happened to arise. The towns of Sheffield, Manchester, Liverpool, &c. I need not say are excluded, as I admitted not a single parish inclosed or uninclosed from the counties of either York or Lancaster.

Anecdotes *of* celebrated Painters.

Raphael Santio, Da Urbino.

Died 1520, *aged* 37. *Painted History and Portrait.*

Raphael was born at Urbino on Good Friday in the year 1483. His father, Giovanni Santio, a painter no ways remarkably famous, having discovered in his son an early attachment to painting, spared no pains in instructing him in the first rudiments of that art, and afterwards placed him under Perugino, who was at that time in great reputation.

Raphael, however, soon equalled his master, whose chief talent was the simple imitation of nature, which he had already learned from his father; and we are told, that a picture of the Crucifixon, had it not been inscribed with the name of Raphael, his

would have been accounted the performance of Perugino by the ablest judges.

But soon perceiving that the abilities of his master were inadequate to his aspiring genius, he eagerly betook himself to the study of the antique; and not contented with making use of the numerous performances of the ancients to which he had access himself, he employed at his own expence many good painters to make designs of whatever was curious or remarkable in Italy, and even in Greece.

It is from this circumstance, perhaps, that he, as well as many other eminent artists, have been accused of breaking down and throwing into the Tiber a great number of bas-relief antiques; that after having exactly copied them, they might for ever conceal the theft. It has even been alleged, that Raphael used to go about the streets of Rome at night, and mutilate the statues with a great wooden club.

The great repute the works of Leonardo da Vinci and Michael Angelo were at this time held in at Florence, induced Raphael to go there; and being secretly introduced into the chapel where Michael Angelo was at work, notwithstanding all the precautions this celebrated artist had taken to prevent any body from seeing his works till they were finished, he was so struck in contemplating the fire of M. Angelo's pencil, that for a considerable time he was unable to utter a word; and from that moment resolved for ever to lay aside the manner of his master Perugino. But his progress can alone be attributed to his own wonderful genius; for the paintings of Michael Angelo, although exposed now to the eyes of all the painters of the universe for more than 200 years, have not been able to produce a second Raphael.

The fame of Raphael was no less rapid than great; and the first paintings he executed at Rome were so much esteemed, that the Pope ordered, that the performances of several other painters should be removed from his palace, in order to make room for his.

Prince Augustin Chigi having employed Raphael to paint several things for him, they had a violent dispute about the payment; and Michael Angelo being chosen as arbiter, far from depreciating the works of his rival, valued every head at 100 crowns, which the Prince hesitated not a moment to pay, lest Michael Angelo should value the other parts of the figures in proportion to the heads.

These two great painters, however, were always jealous of each other. Raphael was frequently attended by a great number of students and friends, who were much at his house, and usually waited upon him when he went abroad. Michael Angelo happening one day to meet him when he was thus attended, told him by way of raillery, 'That he marched like a sheriff with his officers about him.' Raphael replied in the same way, 'But you go alone like the hangman."

Franscesco Francia, a painter of Bologna, hearing of the great fame of this celebrated artist, conceived a strong desire to see some of his works; but his great age hindering him from taking a journey to Rome, he resolved to write to Raphael to tell him how great an esteem he entertained for his talents from what he heard from every body. In consequence of which these two artists ever afterwards kept up a regular correspondence; and when Raphael had finished his famous picture of St Cecilia for the church of St Giovanni in Monte at Bologna, he sent it to his friend Franscesco, requesting of him to see it fixed in its appointed place; at the same time modestly desiring

firing him to mend any faults that he might find in it. The artist of Bologna being transported with joy at being at last upon the point of seeing a work of Raphael's, made all possible expedition to see the picture; but had no sooner cast his eyes upon it, than it threw him into a profound melancholy: he soon saw what a wide difference there was betwixt his talents and those of Raphael; and he is said to have fallen into a decay, which occasioned his death.

A poor fruiterer of Paris being unable to pay the rent of her miserable dwelling, her unrelenting landlord caused her to sell the little furniture she was possessed of, and even all was hardly sufficient to discharge her debts: seeing herself thus reduced to beggary, she burst into tears; but how great was her despair when she saw them put up to sale a small St Jerome, only a foot and a half in length, which she had at the bottom of her bed, and before which she had daily offered up her prayers to the Almighty. A painter, after examining it, offered [illegible] g it, offered a crown for it. A connoisseur happening to be present at the sale, doubled the sum. The painter thought, in order to astonish this man, and make him give up all thoughts of having the picture, he had nothing to do but bid high at once: a louis d'or, cried he; fifty livres, replied the amateur; a hundred francs, said the painter. In the mean time the heart of the good woman was overcome with joy; her lodging and her other debts were already more than twice paid by this little St Jerome: but her joy was unbounded when she saw the amateur raise the picture step after step to six hundred livres. The painter, at last obliged to give it up, 'You are happy, Sir (said he to the purchaser), in being richer than I am, otherwise it should have cost you two hundred pistoles before I had given it up.' This picture so much sought after was an original of Raphael's.

The great talents of this celebrated painter were so universally admired, that Cardinal Bibiéna offered him his niece in marriage; but Raphael declined this illustrious alliance in expectation of a Cardinal's cap, which Leo X. promised him. He did not, however, absolutely refuse it; but begged his Highness would allow him four years, that he might, he said, render himself more worthy of so great an honour. The time being expired, the Cardinal still remained in the same sentiments, and Raphael at last promised to marry his niece; but he delayed the marriage day after day, in hopes that the Pope would fulfil his promises, and that he would one day see himself adorned with the Roman purple.

The beauty of his person and the elegance of his manners have been universally admired. His politeness and modesty gave an additional lustre to his talents. To use the words of Vasari, Raphael spent all the years of his life, not as a private individual, but like a prince freely communicating science, and lavishing his money upon all those who were fond of painting, or who had been unfortunate in the world.

Love and gallantry were the ruling passions of this great man. Many people who knew his attachment to the female sex, scrupled not to serve him in his amours, in order to become his friends, and procure from him some specimen of his astonishing genius. Prince Augustin Chigi, seeing that he delayed finishing a gallery which he had been a considerable time about, owing to his daily going out to spend several hours with his mistress, allowed him to bring this lady to live in his palace.

But this too lively passion at last proved fatal to him, and cut him off in the flower of his youth. One day

day, after he had abandoned himfelf to a favourite miftrefs with excefs, he was taken very ill of a burning fever; and the phyficians, from whom he concealed the true caufe of his diftemper, having treated him as if he had a pleurify, quite extinguifhed the little fire that was left in his body. Raphael died on Good Friday, the fame day and at the fame hour he was born, univerfally regretted by all Rome. Cardinal Bembo wrote his epitaph, which is to be feen upon his tomb in the church of the Rotunda at Rome; two verfes of it are admirable.

> Ille hic eft Raphael, timuit, quo fofpite, vinci
> Rerum magna Parens, et moriente mori †.

The *Transfiguration* has generally been efteemed the fineft painting in the world. It is in the church of St Peter in Montorio at Rome, where it is almoft always covered with a curtain. The Cardinal Julio de Medicis had once an intention of fending it to France; but the death of Raphael determined the Cardinal never to deprive Italy, and particularly Rome, of fo valuable a performance.

England, however, can boaft of being in poffeffion of thofe celebrated cartoons which long have been the envy of all other polite nations. They were originally placed in a fuperb gallery, built on purpofe by William and Mary at Hampton court; but being in danger from the dampnefs of the gallery of being deftroyed, they have been removed by his prefent Majefty to his own royal collection, where they are preferved with great care.

But it would far exceed the limits of an article of this nature, minutely to enumerate all the various productions of the immortal Raphael: To conclude therefore in the words of Addifon,

> Fain would I Raphael's god-like art rehearfe,
> And fhow the immortal labours in my verfe;
> Where, from the mingled ftrength of fhade and light,
> A new creation rifes to my fight.
> Such heavenly figures from his pencil flow,
> So warm with life his blended colours glow,
> From theme to theme with fecret pleafure toft,
> Amidft the foft variety I am loft.

Addifon's Works, Vol. I. p. 51.

Hic.

Account of Caroline College *at Brunfwick.*

THIS inftitution, which is of near forty years ftanding, has for its object, to carry on, in a more perfect manner, the improvement, both in heart and mind, of fuch young gentlemen as have already, either by public or private tuition, been initiated into the firft rudiments of morality and knowledge; to fupply whatever of the fciences or polite accomplifhments may be wanting; to facilitate their tranfition from fchool, or a private education, to the univerfity, or more immediately into the world; and to furnifh them with fuch principles, notions, and habits, as muft not only be highly advantageous to them through life, but, for the moft part, indifpenfably neceffary, in whatever fphere they may be

† This has been imitated by Pope in his epitaph on Sir Godfrey Kneller:
Living, great Nature fear'd he might outvie
Her works; and dying, fears herfelf may die.

be placed, whether in court, in public affairs, the army, a learned profeſſion, agriculture, or the retirement of a private and independant fortune.

Though the great diverſity that ariſes from the judicious or faulty manner of an early tuition, and the more quick, or more tardy *developement* of the mind in different capacities, it is impoſſible to determine exactly the propereſt age for admiſſion into this college; but between fourteen and twenty ſeems the period beſt calculated for reaping the fulleſt advantage from the general courſe of its inſtruction.

The means employed to compaſs the abovementioned purpoſes, and which have hitherto proved ſo often ſucceſsful, are to make morality go hand in hand with knowledge, and to attend with equal vigilance to both, that whilſt the heart is meliorated the faculties of the mind may be extended, and while the ſoul is enlightened and enriched with knowledge, it may be led to take the proper bias and ſolidity by a heart, in which are ſown all the ſeeds of noble and virtuous inclination.

Thoſe young gentlemen that come here without tutors are entruſted to the care of one of the public governors, whoſe duty it is to keep a watchful eye over their ſtudies, the company they keep, and the whole of their conduct, as well as to regulate and manage their expences; and in order to diſcharge this duty more effectually, each governor has but a ſmall number of pupils committed to his direction. The young town's-people, who are allowed to partake of the collegial inſtructions, are under the immediate government of their parents; but it were to be wiſhed that all others might come under the guidance of a private tutor, or be put under one of the public governors, as their living in the town, unchecked by any reſtraint, might ſlacken their ſedulity, corrupt their morals, and do an unmerited injury to the reputation of our inſtitution.

I. We ſhall here only in a ſummary manner enumerate the ſubjects of inſtruction, referring thoſe who wiſh to ſee a more ample detail of them to the catalogue of lectures and exerciſes publiſhed every ſix months: They conſiſt of religion, ethics, natural and civil law, logic, the hiſtory of philoſophy, pure and practical mathematics, phyſics, natural hiſtory, the general hiſtory of the world, and the particular hiſtory of the different ſtates of Europe, with their government, policy, &c. philoſophical and hiſtorical geography, the theory, hiſtory, and antiquities of literature and the fine arts, theoretical and practical leſſons in Latin and German eloquence, in mythology, Greek, Roman, and German antiquities, as likewiſe inſtructions and exerciſes in the Hebrew, Greek, Latin, Italian, French, Engliſh, and German languages; with regard to this latter, for the conveniency of ſuch foreigners as are not acquainted with it (although the public lectures are delivered in German) they may on their firſt arrival receive their phyſical and mathematical leſſons either in French or Engliſh. And here it may not be improper to obſerve, that the whole method and order of inſtruction is adapted as much as poſſible to the wants and capacities of the ſtudents. To the abovementioned may be added civil and military architecture, fortification, ſurveying, and drawing, after the beſt models, with riding, dancing, fencing, vaulting, turning and preparing optical glaſſes.

Our half-yearly courſes of inſtruction begin immediately after our fairs, the one towards the end of February, the other towards the end of Auguſt: At the beginning of each

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it will be pointed out to every ftudent what leffons he is to apply to, as moft confonant to his future deftination, his capacity, and former acquirements. The whole order and fucceffion of ftudies require at leaft two years for their completion; this time, however, may be prolonged without detriment to the ftudent, but cannot be fhortened without facrificing much of its utility.

II. Befides the foregoing effential advantages derived from the internal fpirit of the inftitution (to which may be added the free exercife of religion) there are many of an external and accidental nature that proceed from local fituation. Thus all the collegians of a fuitable extraction are permitted to appear at court, on court or gala days, and are admitted into the beft company and moft genteel focieties in the town. *They are allowed to take part in all public amufements, as far as confiftent, without facrificing to them too much of their time, or other objects of greater moment; and in order to compenfate for the ftrict injunction not to frequent any public houfes whatever, it is contrived that they may, in the intervals of the public leffons, amufe themfelves with billiards, a table being placed for that purpofe in a building belonging to the college,* where all exceffes in play are checked by fixed regulations and the prefence of the governors.

An object greatly attended to, has been to divide their time between ftudy and recreation of ufeful and healthy exercifes, and to render the tranfition lefs violent, lefs tedioufly uniform, and confequently lefs fatiguing.

The prefervation of good order and difcipline is committed to the fuperintendance of the council of profeffors and governors, who are not only to deliberate on the general ftate and welfare of the inftitution, but on every particular contingency, and to fend the minutes every three months to be infpected by the privy council.

The terms on which foreigners may partake of the advantages of this eftablifhment are as follow.

III. The twelve-month's board (a moiety of which muft be paid in advance every half year, namely at the end of February and at Auguft), amounts to 200 rixdollars, or, allowing for the difference of exchange, to be about 37 l. Sterling. For this fum the ftudent is intitled to all collegial inftructions both public and private, in all the aforementioned fciences and exercifes, without exception; and if he has no private tutor, to the infpection of the public governors: He is found in a decent chamber and bed-chamber, with the neceffary furniture (bed and bedding excepted) and that in the College, and near his governor's apartments: He is likewife found in fire and candle, and is attended by livery fervants provided and paid by the court. He dines at a common table with his fellow-ftudents and the governors, on four well-dreffed difhes; and at night he has bread, butter, and cold roaft meat, with the neceffary beverage, brought into his chamber, to avoid breaking in upon his time and ftudies by a formal fupper. It is ordered, neverthelefs, that if any of the young gentlemen wifh for hot fuppers, or the rarer productions of the feafon, they may, with the confent of their governor, get fuch dreffed at the college kitchen at the moft moderate prices, fixed and notified by a bill of fare pafted up there; but fuch fuppers are to be paid for immediately, to prevent all the abufes that would arife from allowing of credit.

The moft immediate neceffities being thus in a great meafure provided againft in the article of board, the moft

most obvious of those that remain are, clothes, washing, beds, breakfast, pocket-money, books, instruments, writing materials, hair-dressing, &c. The care of these disbursements is committed to the governors, who are to administer them with the most scrupulous propriety, and to lay their accounts quarterly before a committee established for the purpose of examining them: This committee certifies them, makes what deductions or remarks it judges necessary, and takes in charge to send them with the vouchers to the parents or guardians, from whom, on the other hand, it expects regularly in advance the sum to which the whole of the expences may amount during the half year ensuing. It is evident that the parents and guardians may rest more securely on this arrangement than if they were to intrust the management to the young gentlemen themselves; which we hope will never be done, unsubjected to the inspection of the governors, and without limiting to a determinate sum the whole of the annual expence.

IV. It is true, the rank and fortune of the students may sometimes be the cause of retrenching or exceeding these limits, but a sum of 400 or at most 500 dollars are sufficient to defray all expences both fixed and contingent; and for English gentlemen, who have commonly more wants, as well of instruction as of every other part of education, L. 150 will fully answer every purpose; and it were to be wished, that this sum might never be exceeded, in order to preserve the greater equality among the students.

This advertisement is only meant as a short account of the real situation and regulations of this establishment; and not for the purpose of panegyrical recommendations, which but too often degenerate into empty boasts. The institution must speak for itself: all that we may take the liberty of saying, is, that it is no novel or ideal project; but a reality, founded on great foresight and experience, promoted by many years of assiduity and zeal, and proved and rewarded by the most fortunate success. *Mat. Rev.*

A Narrative of the Death of Captain James Cook; *by* David Samwell, *Surgeon of the Discovery.*

THE author of this narrative alleges, that the event of Captain Cook's death has not yet been so explicitly related as the importance of it required; and therefore trusts, that his account of that unfortunate affair, as it is more particular than any other, will not be found altogether a repetition of what is already known.

After giving an account of some trifling quarrels between the English and the natives, Mr Samwell proceeds to narrate the transactions of the fatal 14th of February.

'To widen the breach between us, some of the Indians in the night took away the Discovery's large cutter, which lay swamped at the buoy of one of her anchors: they had carried her off so quietly, that we did not miss her till the morning, Sunday, February the fourteenth. Captain Clerke lost no time in waiting upon Captain Cook, to acquaint him with the accident: he returned on board, with orders for the launch and small cutter to go, under the command of the second lieutenant, and lie off the east point of the bay, in

in order to intercept all canoes that might attempt to get out; and, if he found it neceſſary, to fire upon them. At the ſame time, the third lieutenant of the Reſolution, with the launch and ſmall cutter, was ſent on the ſame ſervice to the oppoſite point of the bay; and the maſter was diſpatched in the large cutter in purſuit of a double canoe, already under ſail, making the beſt of her way out of the harbour. He ſoon came up with her, and by firing a few muſkets, drove her on ſhore, and the Indians left her: this happened to be the canoe of Omea, a man who bore the title of *Orono*. He was on board himſelf; and it would have been fortunate if our people had ſecured him, for his perſon was held as ſacred as that of the king. During this time, Captain Cook was preparing to go aſhore himſelf at the town of Kavaroah, in order to ſecure the perſon of Kariopoo, before he ſhould have time to withdraw himſelf to another part of the iſland out of our reach. This appeared the moſt effectual ſtep that could be taken on the preſent occaſion for the recovery of the boat. It was the meaſure he had invariably purſued, in ſimilar caſes, at other iſlands in theſe ſeas; and it had always been attended with the deſired ſucceſs: in fact, it would be difficult to point out any other mode of proceeding on theſe emergencies likely to attain the object in view. We had reaſon to ſuppoſe, that the king and his attendants had fled when the alarm was firſt given: in that caſe, it was Captain Cook's intention to ſecure the large canoes which were hauled up on the beach. He left the ſhip about ſeven o'clock, attended by the lieutenant of marines, a ſerjeant, corporal, and ſeven private men: the pinnace's crew were alſo armed, and under the command of Mr Roberts. As they rowed towards the ſhore, Captain Cook ordered the launch to leave her ſtation at the weſt point of the bay, in order to aſſiſt his own boat. This is a circumſtance worthy of notice; for it clearly ſhows, that he was not unapprehenſive of meeting with reſiſtance from the natives, or unmindful of the neceſſary preparation for the ſafety of himſelf and his people. I will venture to ſay, that from the appearance of things juſt at that time, there was not one, beſide himſelf, who judged that ſuch precaution was abſolutely requiſite: ſo little did his conduct on the occaſion bear the marks of raſhneſs or a precipitate ſelf-confidence! He landed with the marines at the upper end of the town of Kavaroah: the Indians immediately flocked round, as uſual, and ſhowed him the cuſtomary marks of reſpect by proſtrating themſelves before him. There were no ſigns of hoſtilities or much alarm among them. Captain Cook, however, did not ſeem willing to truſt to appearances; but was particularly attentive to the diſpoſition of the marines, and to have them kept clear of the crowd. He firſt inquired for the King's ſons, two youths who were much attached to him, and generally his companions on board. Meſſengers being ſent for them, they ſoon came to him; and informing him that their father was aſleep at a houſe not far from them, he accompanied them thither, and took the marines along with them. As he paſſed along, the natives every where proſtrated themſelves before him, and ſeemed to have loſt no part of that reſpect they had always ſhown to his perſon. He was joined by ſeveral chiefs, among whom was Kanynah, and his brother Koohowrooah. They kept the crowd in order, according to their uſual cuſtom; and being ignorant of his intention in coming on ſhore, frequently aſked him if he wanted any hogs or other proviſions: he told them that he did not, and that his

buſineſs was to ſee the King. When he arrived at the houſe, he ordered ſome of the Indians to go in, and inform Kariopoo, that he waited without to ſpeak with him. They came out two or three times; and inſtead of returning any anſwer from the King, preſented ſome pieces of red cloth to him, which made Captain Cook ſuſpect that he was not in the houſe; he therefore deſired the lieutenant of marines to go in. The lieutenant found the old man juſt awaked from ſleep, and ſeemingly alarmed at the meſſage; but he came out without heſitation. Captain Cook took him by the hand, and in a friendly manner aſked him to go on board; to which he very readily conſented. Thus far matters appeared in a favourable train, and the natives did not ſeem much alarmed or apprehenſive of hoſtility on our ſide; at which Captain Cook expreſſed himſelf a little ſurpriſed, ſaying, that as the inhabitants of that town appeared innocent of ſtealing the cutter, he ſhould not moleſt them, but that he muſt get the King on board. Kariopoo ſat down before his door, and was ſurrounded by a great crowd: Kanynah and his brother were both very active in keeping order among them. In a little time, however, the Indians were obſerved arming themſelves with long ſpears, clubs, and daggers, and putting on thick mats, which they uſe as armour. This hoſtile appearance increaſed, and became more alarming on the arrival of two men in a canoe from the oppoſite ſide of the bay, with the news of a chief, called *Kareemoo*, having been killed by one of the Diſcovery's boats in their paſſage acroſs: they had alſo delivered this account to each of the ſhips. Upon that information, the women, who were ſitting upon the beach at their breakfaſts, and converſing familiarly with our people in the boats, retired, and in a confuſed murmur ſpread through the crowd. An old prieſt came to Captain Cook with a cocoa nut in his hand, which he held out to him as a preſent, at the ſame time ſinging very loud. He was often deſired to be ſilent, but in vain: he continued importunate and troubleſome, and there was no ſuch thing as getting rid of him or his noiſe: it ſeemed as if he meant to divert their attention from his countrymen, who were growing more tumultuous, and arming themſelves in every quarter. Captain Cook, being at the ſame time ſurrounded by a great crowd, thought his ſituation rather hazardous: he therefore ordered his lieutenant of marines to march his ſmall party to the water-ſide, where the boats lay within a few yards of the ſhore: the Indians readily made a lane for them to paſs, and did not offer to interrupt them. The diſtance they had to go might be about fifty or ſixty yards; Captain Cook followed, having hold of Kariopoo's hand, who accompanied him very willingly: he was attended by his wife, two ſons, and ſeveral chiefs. The troubleſome old prieſt followed, making the ſame ſavage noiſe. Keowa, the younger ſon, went directly into the pinnace, expecting his father to follow; but juſt as he arrived at the water-ſide, his wife threw her arms about his neck, and, with the aſſiſtance of two chiefs, forced him to ſit down by the ſide of a double canoe. Captain Cook expoſtulated with them, but to no purpoſe: they would not ſuffer the King to proceed, telling him, that he would be put to death if he went on board the ſhip. Kariopoo, whoſe conduct ſeemed entirely reſigned to the will of others, hung down his head, and appeared much diſtreſſed.

'While the King was in this ſituation, a chief, well known to us, of the name of *Coho*, was obſerved lurking near with an iron dagger, partly concealed under his cloke,

ſeem-

ſeemingly with an intention of ſtabbing Captain Cook or the lieutenant of marines. The latter propoſed to fire at him, but Captain Cook would not permit it. Coho cloſing upon them, obliged the officer to ſtrike him with his piece, which made him retire. Another Indian laid hold of the ſerjeant's muſket, and endeavoured to wrench it from him, but was prevented by the lieutenant's making a blow at him. Captain Cook, ſeeing the tumult increaſe, and the Indians growing more daring and reſolute, obſerved, that if he were to take the King off by force, he could not do it without ſacrificing the lives of many of his people He then pauſed a little, and was on the point of giving his orders to reimbark, when a man threw a ſtone at him; which he returned with a diſcharge of ſmall ſhot, (with which one barrel of his double piece was loaded). The man, having a thick mat before him, received little or no hurt: he brandiſhed his ſpear, and threatened to dart it at Captain Cook; who being ſtill unwilling to take away his life, inſtead of firing with ball, knocked him down with his muſket. He expoſtulated ſtrongly with the moſt forward of the crowd upon their turbulent behaviour. He had given up all thoughts of getting the King on board, as it appeared impracticable; and his care was then only to act on the defenſive, and to ſecure a ſafe embarkation for his ſmall party, which was cloſely preſſed by a body of ſeveral thouſand people. Keowa, the King's ſon, who was in the pinnace, being alarmed on hearing the firſt firing, was, at his own intreaty, put on ſhore again; for even at that time Mr Roberts, who commanded her, did not apprehend that Captain Cook's perſon was in any danger; otherwiſe he would have detained the Prince, which, no doubt, would have been a great check on the Indians. One man was obſerved, behind a double canoe, in the action of darting his ſpear at Captain Cook, who was forced to fire at him in his own defence, but happened to kill another cloſe to him equally forward in the tumult: the ſerjeant obſerving that he had miſſed the man he aimed at, received orders to fire at him; which he did, and killed him. By this time, the impetuoſity of the Indians was ſomewhat repreſſed; they fell back in a body, and ſeemed ſtaggered: but being puſhed on by thoſe behind, they returned to the charge, and poured a volley of ſtones among the marines, who, without waiting for orders, returned it with a general diſcharge of muſketry, which was inſtantly followed by a fire from the boats. At this Captain Cook was heard to expreſs his aſtoniſhment; he waved his hand to the boats, called to them to ceaſe firing, and to come nearer in to receive the marines. Mr Roberts immediately brought the pinnace as cloſe to the ſhore as he could without grounding, notwithſtanding the ſhowers of ſtones that fell among the people: but Mr John Williamſon, the lieutenant, who commanded in the launch, inſtead of pulling in to the aſſiſtance of Captain Cook, withdrew his boat further off, at the moment that every thing ſeems to have depended upon the timely exertions of thoſe in the boats. By his own account he miſtook the ſignal: but be that as it may, this circumſtance appears to me to have decided the fatal turn of the affair, and to have removed every chance which remained with Captain Cook of eſcaping with his life. The buſineſs of ſaving the marines out of the water, in conſequence of that fell altogether upon the pinnace; which thereby became ſo much crowded, that the crew were in a great meaſure prevented from uſing their fire-arms, or giving what aſſiſtance they otherwiſe might have done to Captain Cook; ſo that he

ſeems, at the moſt critical point of time, to have wanted the aſſiſtance of both boats, owing to the removal of the launch. For notwithſtanding that they kept up a fire on the crowd from the ſituation to which they removed in that boat, the fatal confuſion which enſued on her being withdrawn, to ſay the leaſt of it, muſt have prevented the full effect, that the prompt co-operation of the two boats, according to Captain Cook's orders, muſt have had, towards the preſervation of himſelf and his people. At that time, it was to the boats alone that Captain Cook had to look for his ſafety; for when the marines had fired, the Indians ruſhed among them, and forced them into the water, where four of them were killed: their lieutenant was wounded, but fortunately eſcaped, and was taken up by the pinnace. Captain Cook was then the only one remaining on the rock: he was obſerved making for the pinnace, hold- his left hand againſt the back of his head to guard it from the ſtones, and carrying his muſket under the other arm. An Indian was ſeen following him, but with caution and timidity; for he ſtopped once or twice, as if undetermined to proceed. At laſt he advanced upon him unawares, and with a large club, or common ſtake, gave him a blow on the back of the head, and then precipitately retreated. The ſtroke ſeemed to have ſtunned Captain Cook: he ſtaggered a few paces, then fell on his hand and one knee, and dropped his muſket. As he was riſing, and before he could recover his feet, another Indian ſtabbed him in the back of the neck with an iron dagger. He then fell into a bite of water about knee deep, where others crowded upon him, and endeavoured to keep him under: but ſtruggling very ſtrongly with them, he got his head up, and caſting his look towards the pinnace, ſeemed to ſolicit aſſiſtance. Though the boat was not above five or ſix yards diſtant from him, yet from the crowded and confuſed ſtate of the crew, it ſeems it was not in their power to ſave him.

The Indians got him under again, but in deeper water: he was, however, able to get his head up once more; and being almoſt ſpent in the ſtruggle, he naturally turned to the rock, and was endeavouring to ſupport himſelf by it, when a ſavage gave him a blow with a club, and he was ſeen alive no more. They hauled him up lifeleſs on the rocks, where they ſeemed to take a ſavage pleaſure in uſing every barbarity to his dead body, ſnatching the daggers out of each other's hands, to have the horrid ſatisfaction of piercing the fallen victim of their barbarous rage.

'I need make no reflection on the great loſs we ſuffered on this occaſion, or attempt to deſcribe what we felt. It is enough to ſay, that no man was ever more beloved or admired: and it is truly painful to reflect, that he ſeems to have fallen a ſacrifice merely for want of being properly ſupported; a fate, ſingularly to be lamented, as having fallen to his lot, who had ever been conſpicuous for his care of thoſe under his command, and who ſeemed, to the laſt, to pay as much attention to their preſervation, as to that of his own life.

The Origin of the Grecian Oracles; by DR. GILLIES.

IT is ſeldom poſſible to explain the riſe of inſtitutions derived from the natural paſſions of men, or founded on prejudices as ancient as the world. The moſt probable information concerning the origin of Gre-

Grecian oracles was conveyed to Herodotus, in a thin allegorical veil, by the priests of Dodona, and explained to that inquisitive and ingenious traveller by the priests of Jupiter in Egypt. In the fanciful style of antiquity, a black pigeon flew from the temple of Egyptian Thebes to Thesprotia in Epirus, perched on a spreading oak, proclaimed with a human voice, that an oracle of Jupiter should be established; and the inhabitants of the neighbouring hamlet of Dodona obeyed the divine admonition. In plainer language, a female attendant, belonging to the temple of Thebes on the Nile, was transported to Epirus by Phœnician pirates, and there sold as a slave. Her Egyptian complexion deserved the epithet of black among the mountaineers of Thesprotia, bordering on the Illyric hordes, who were remarked by the Greek historians for their blooming complexions, active vigour, and longevity. She was said to speak the language of birds before she understood the Grecian tongue, often distinguished by the appellation of human speech. The enterprising female, though reduced to captivity among those whom she must have regarded as barbarians, did not yield to despair, but dexterously availed herself of the advantages which she derived from her education and her country. In Egypt, superstition had been already reduced into system; and a pretension to prophecy was one of the most successful artifices by which the priests of Thebes long governed the opinions and resolutions of prince and people. Her attendance on the temple had taught her some of the arts by which this pretension was maintained. She chose the dark shade of a venerable oak; delivered mysterious answers to the admiring multitude; her reputation increased; success gained her associates; a temple rose to Jupiter, and was surrounded by houses for his ministers.

This singular institution was imitated, at a very early period, in many provinces of Greece. The various and inconsistent accounts of similar establishments abundantly confirm the antiquity of their origin; and the multiplicity of temples, groves, grottos, and caverns, in which the favourites of innumerable divinities declared their will to men, proves them no less universal than ancient. During the heroic ages, indeed, as illustrious and pious men believed themselves, on important occasions, honoured with the immediate presence and advice of their heavenly protectors, the secondary information of priests and oracles was less generally regarded and esteemed; but in proportion as the belief ceased that the gods appeared in a human form, or the supposed visits at least of these celestial beings seemed less frequent and familiar, the office of priest became more important and respectable, and the confidence in oracles continually gained ground. At length these admired institutions, being considered as the chief and almost only mode of communication with supernatural powers, acquired a degree of influence capable to controul every other principle of authority, whether civil or sacred.

But these various oracles, though alike founded on ignorance, and raised by deceit, were not equally supported by power and policy. The crafty Cretans (apt scholars of Egypt), who instituted the worship of the Delphian Apollo, gradually procured the credit of superior veracity to the predictions of the god whom they served. Favourable circumstances concurred; the central situation of Delphi, the vernal session of the Amphictyons, the lustre derived from the immediate protection of that assembly; above all, the uncommon

mon and awful aspect of the place itself, fitted to excite wonder in ages less addicted to superstition.

That branch of the celebrated mount Parnassus, which divides the districts of Phocis and Locris, contained, towards its southern extremity, a profound cavern the crevices of which emitted a sulphureous vapour, that, powerfully affecting the brain, was deemed capable of inspiring those who breathed it with religious frenzy and prophetic enthusiasm. Around the principal mouth of the chasm, the city of Delphi arose in the form of a theatre, upon the winding declivity of Parnassus, whose fantastic tops overshadowed it, like a canopy, on the north, while two immense rocks rendered it inaccessible on the east and west and the rugged and shapeless mount Cirphis defended it on the south. The foot of the last named mountain is washed by the rapid Plistus, which discharges itself into the sea at the distance of only a few leagues from the sacred city. This inaccessible and romantic situation, from which the place derived the name of *Delphi*, was rendered still more striking by the innumerable echoes which multiplied every sound, and increased the ignorant veneration of visitants for the god of the oracle. The artful ministers of Apollo gradually collected such objects in the groves and temple, as were fitted to astonish the senses of the admiring multitude. The splendor of marble, the magic of painting, the invaluable statues of gold and silver, represented not (to use the language of antiquity) the resemblance of any earthly habitation, but rather expressed the image of Olympus, adorned and enlightened by the actual presence of the gods. During the age of Homer, the rich magnificence of Delphi was already proverbial; and when Xerxes undertook his memorable expedition against Greece, the dedications in this pious treasury, accumulated from the superstition and vanity of Greeks and Barbarians, were held equivalent to the revenues of the monarch of Asia, who covered the broad Ægean with his fleet, and transported into Europe two millions of armed men.

The protection and superintendance of this precious depository of riches and superstition belonged to the Amphictyons. But the inhabitants of Delphi, who, if we may use the expression, were the original proprietors of the oracle, always continued to direct the religious ceremonies, and to conduct the important business of prophecy. It was *their* province alone to determine at what time, and on what occasion, the Pythia should mount the sacred tripod, to receive the prophetic steams, by which she communicated with Apollo. When overflowing with the heavenly inspiration, she uttered the confused words, or rather frantic sounds, irregularly suggested by the impulse of the god; the Delphians collected these sounds, reduced them into order, animated them with sense, and adorned them with harmony. The Pythia, appointed and dismissed at pleasure, was a mere instrument in the hands of those artful ministers, whose character became so venerable and so sacred, that they were finally regarded, not merely as attendants and worshippers, but as the peculiar family of the god. Their number was considerable, and never exactly ascertained, since all the principal inhabitants of Delphi, claiming an immediate relation to Apollo, were intitled to officiate in the rites of his sanctuary; and even the inferior ranks belonging to that sacred city, were continually employed in dances, festivals, processions, and in displaying all the gay pageantry of an airy and elegant superstition.

The subsequent history of Greece attests the important and salutary influence

fluence of the Delphic oracle; which no ſooner attained ſplendor, than it confirmed, by its awful ſanction, two inſtitutions; the firſt religious, the ſecond civil, and both accompanied with very extraordinary conſequences. The Olympic games and Spartan laws were reſpectively eſtabliſhed by Iphitus and Lycurgus, contemporaries, friends, both animated by the true ſpirit of patriotiſm, and unqueſtionably the moſt illuſtrious characters of the age in which they lived: yet the roads which they purſued for reaching the ſame goal, the ſafety of their reſpective territories, were ſo widely different, that while the Olympic games rendered Elis the moſt pacific, the laws of Lycurgus made Sparta the moſt warlike, of all the Grecian communities.

It was held an ancient and ſacred cuſtom, in the heroic ages, to celebrate the funerals of illuſtrious men by ſuch ſhows and ceremonies as ſeemed moſt pleaſing to their ſhades. The tombs, around which the melancholy manes were ſuppoſed to hover, naturally became the ſcene of ſuch ſolemnities. There the fleeting ghoſts of departed heroes were entertained and honoured by exhibitions of bodily ſtrength and addreſs; while the gods, though inhabiting the broad expanſe of heaven, were yet peculiarly worſhipped by prayers and ſacrifices, in the ſeveral places, which ſometimes the wildneſs, and ſometimes the elegance, of fancy had aſſigned for their favourite, tho' temporary, reſidence on earth. The lofty chain of Olympus, ſeparating the barbarous kingdom of Macedon from the fertile plains of Theſſaly, is diſtinguiſhed by ſeveral circumſtances, which ſeemed juſtly to intitle it to that honour. This long and lofty ridge aſcends above the regions of ſtorms and tempeſts. Its winding ſides are diverſified by woods and interſected by torrents. Its fantaſtic tops, towering above the clouds, reflect during the day the rays of the ſun, and ſometimes brighten the gloom of night with the lambent ſplendors of the Aurora Borealis. Olympus came, therefore, to be naturally regarded as the principal terreſtrial habitation of the gods; along the receſſes of this mountain each divinity had his appropriate palace; on its higheſt ſummit Jupiter often aſſembled the heavenly council; and from thence, veiled in a white gleam, the protectors of mankind deſcended, and were viſibly manifeſted to mortal eyes.

While Olympus was conſidered as the general rendezvous of theſe fanciful beings, it was natural to imagine that the partiality of particular divinities might ſelect other favourite ſpots of the earth for their ſeparate abode. The ſingular aſpect of Delphi or Pytho, which recommended it as the ſeat of the oracle of Apollo, and afterwards of the Pythian games, has already been deſcribed. The Corinthian territory was particularly conſecrated to Neptune; for where could the god of the ſea be more properly worſhipped than on the narrow iſthmus, whoſe ſhores were adorned by grateful monuments of delivered mariners, and which had continued from early times the principal centre of Grecian navigation?

A tradition prevailed, that even before the Dorian conqueſt, the fruitful and pictureſque banks of the Alpheus, in the province of Elis, or Eleia, had been conſecrated to Jupiter. It is certain that athletic ſports, ſimilar to thoſe deſcribed by Homer at the funeral of Patroclus, had been on many occaſions exhibited in Elis, by aſſembled chiefs, with more than ordinary ſolemnity. The Dorian conquerors are ſaid to have renewed the conſecration of that delightful province. But the wars which early prevailed between them and the Athenians, and the jealouſies and hoſtilities which afterwards broke

out

out among themselves, totally interrupted the religious ceremonies and exhibitions with which they had been accustomed to honour their common gods and heroes. Amidst the calamities which afflicted or threatened the Peloponnesus, Iphitus, a descendant of Oxylus, to whom the province of Eleia had fallen in the general partition of the peninsula, applied to the Delphic oracle. The priests of Apollo, ever disposed to favour the views of kings and legislators, answered agreeably to his wish, that the festivals anciently celebrated at Olympia, on the Alpheus, must be renewed, and an armistice proclaimed for all the states willing to partake of them, and desirous to avert the vengeance of heaven. Fortified by this authority, and assisted by the advice of Lycurgus, Iphitus took measures, not only for restoring the Olympic solemnity, but for rendering it perpetual. The injunction of the oracle was speedily diffused through the remotest parts of Greece by the numerous votaries who frequented the sacred shrine. The armistice was proclaimed in Peloponnesus, and preparations were made in Eleia for exhibiting shows and performing sacrifices. In the heroic ages, feats of bodily strength and address were destined to the honour of deceased warriors; hymns and sacrifices were reserved for the gods. But the flexible texture of Grecian superstition, easily confounding the expressions of respectful gratitude and pious veneration, enabled Iphitus to unite both in his new institution.

The festival, which lasted five days, began and ended with a sacrifice to Olympian Jove. The intermediate time was chiefly filled up by the gymnastic exercises, in which all freemen of Grecian extraction were invited to contend, provided they had been born in lawful wedlock, and had lived untainted by any infamous immoral stain. The preparation for this part of the entertainment was made in the gymnasium of Elis, a spacious edifice, surrounded by a double range of pillars, with an open area in the middle. Adjoining were various apartments, containing baths and other conveniences for the combatants. The neighbouring country was gradually adorned with porticoes, shady walks and groves, interspersed with seats and benches; the whole originally destined to relieve the fatigues and anxiety of the candidates for Olympic fame; and frequented, in later times, by sophists and philosophers, who were fond to contemplate wisdom, and communicate knowledge, in those delightful retreats. The order of the athletic exercises or combats was established by Lycurgus, and corresponded almost exactly to that described by Homer in the twenty-third book of the Iliad and the eighth of the Odyssey. Iphitus, we are told, appointed the other ceremonies and entertainments; settled the regular return of the festival at the end of every fourth year, in the month of July; and gave to the whole solemnity that form and arrangement which it preserved with little variation above a thousand years; a period exceeding the duration of the most famous kingdoms and republics of antiquity.

Such is the account of Grecian writers; who have, doubtless, often ascribed to positive institution many inventions and usages naturally resulting from the progressive manners of society. When we come to examine the Elian games in their more improved state, together with the innumerable imitations of them in other provinces of Greece, there will occur reasons for believing, that many regulations referred, by an easy solution, to the legislative wisdom of Iphitus or Lycurgus, were introduced by time or accident, continued

through

through custom, improved by repeated trials, and confirmed by a sense of their utility. Yet such an institution as the Olympiad, even in its least perfect form, must have been attended with manifest advantages to society. It is sufficient barely to mention the suspension of hostilities which took place, not only during the celebration of the festival, but a considerable time both before and after it. Considered as a religious ceremony, at which the whole Grecian name were invited, and even enjoined, to assist, it was well adapted to facilitate intercourse, to promote knowledge, to soften prejudice, and to hasten the progress of civilization and humanity. Greece, and particularly Peloponnesus, was the centre from which the adventurous spirit of its inhabitants had diffused innumerable colonies through the surrounding nations. To these widely separated communities, which, notwithstanding their common origin, seem to have lost all connection and correspondence, the Olympiad served as a common bond of alliance and point of re-union. The celebrity of this festival continually attracted to it the characters most distinguished for genius and enterprise, whose fame would otherwise have been unknown and lost in the boundless extent of Grecian territory. The remote inhabitants, not only of European Greece, but of Asia and Africa, being assembled to the worship of common gods, were formed to the sense of a general interest, and excited to the pursuit of national honour and prosperity. Strangers of similar dispositions might confirm in Elis the sacred and indissoluble ties of hospitality. If their communities were endangered by any barbarous power, they might here solicit assistance from their Grecian brethren. On other occasions they might explain the benefits which, in peace or war, their respective countries were best qualified to communicate. And the Olympic festival might thus serve the purpose of resident ambassadors, and other institutions alike unknown to antiquity.

The Present Times.

THERE is not a day nor an hour that passes in which the face of human affairs does not undergo alteration: But to trace and to mark this continued change, and perfectly and with precision to discern the *signs of the times*, is beyond the limits of human sagacity. A considerable period must elapse before those differences can be perceived which distinguish one view of the world at large from another. And a year is the most natural, as it is the least portion of time that can well be chosen for the exhibition of a picture, marked by characteristic and peculiar features. Yet, although harvest comes but once in the course of the revolving year, the anxious husbandman takes delight in surveying the field in which he is so much concerned, and eagerly notices every visible step in the process of vegetation. The politician, in like manner, finds it difficult to refrain taking frequent views of the great theatre of human affairs, and fixes his eye on all the movements of the actors as they pass before him; although it is not till after a long lapse of time that he can generalise these into scenes, and longer still before he can resolve them into acts; and, by the aid of the historian, to trace acts themselves into one plot or design; which indeed, after all human re-

researches, is perfectly known only to the great Searcher and Ruler of the human heart, who does what he will among the armies of heaven, and the inhabitants of the earth.

North America.

It appears that the North Americans are in the situation of the dog in the fable, who, having been long pampered with plentiful viands within the court of his master, made his escape at last, from a desire of liberty, to the open fields. The world was all before him; but having surveyed the woods and mountains and plains, he sat down at no great distance from the mansion in which he had been formerly fed, sometimes by mute gesture, sometimes by howling, and sometimes by bristling and barking, attempting to incline the servants to fetch his wonted portion for him without the walls of the castle. This was refused, unless he would return to his master; and the dog still maintained his station, suspended between shame and want, until at length he grew lean and active from hunger, and pursued his prey with vigour and with success in fields which owned not any lord. The Americans want money and credit; and look back with a longing eye to the flesh-pots of Egypt. The fishing-rod, the gun, the scythe, and the plough, will, however, give them all that nature craves. To these they must have recourse: and it is these, perhaps, if they were wise, that they ought to employ more than ships, and all the apparatus of commerce, or even of manufactures.

The government of Holland appears to have in its very frame some principles of discord and disunion, which would seem, at first glance, to impede the wheels of administration when they ought to move with most celerity, and to counteract the great ends of civil society: and it was well defined to be 'a government which is held together by the terror of the Spaniards.' While that terror remained, the Dutch acted with vigour and promptitude. After it was removed, they fell into disorders, which again were composed by a terror of France. That terror, is, for the present, unfortunately perhaps for the republic, removed, and the States are accordingly at this moment in great confusion. It would seem that a terror of some neighbouring tyrant is a necessary ingredient in the Dutch constitution; and that where jealousy and terror end, dependency and slavery on the part of the United Provinces must begin. It is uncertain as yet, whether terror is not in, like manner a principle in the American confederacy; and whether, when all jealousy and animosity against the parent state shall be forgotten, the different states will not fall into separate and independent governments. At present there are different circumstances attending the situation of the Americans, which supply the want of that apprehension of danger which first united them in a close alliance against Great Britain.

Their exclusion from the carriage of the West India trade, the forts which the English retain, and which they threaten to build on the American frontier in Canada, the combination among all the Indian nations, and straitened circumstances discouraging to pride; these things, at the present moment, retain the Americans in something like a subordination to Congress, whose authority will naturally gain strength by time, and render internal contentions concerning boundaries and taxes secondary to those livelier passions which are indulged against the English nation, and the Indians, whom they consider as the allies of the English. What order of affairs will succeed when opulence shall have engendered pride, and when the injuries of England shall be buried in oblivion, time must unfold.

It

It is a proof that the Marquis of Lansdown still possesses a secret influence in the English cabinet, or rather, perhaps, that he has an ascendant over the mind of Mr Pitt, that his plan for colonizing Nova Scotia with American refugees, and, in general, of making the most of what remains to our nation in America, is still made a constant object of ministerial attention. To infuse, it seems, a considerable portion of the spirit of monarchy into the government of what we may call British America, as well as into that of our Asiatic dependencies, is found to be necessary for the purpose of retaining them in subjection; and to adapt the government of Canada, Nova Scotia, St John's, and Cape Breton, to this end, has been, we understand, for some time, and is now, the great business of the British cabinet.

South America.

The Spaniards have given a late and fresh proof, that the principles on which they originally proposed to govern their distant dependencies were founded in deep policy. The commotions that had followed the revolt in America were quelled by the vigilance and the promptitude of the Spanish council for the Indies, who applied with success those motives of hope and fear that usually determine the conduct of men.

Northern Powers.

The court of St Petersburgh having fixed its power on the solid basis of the hardy climate of the north, extends it gradually over the east and south. The magnificent coronation, which it is now known will certainly take place, of the queen of *Tauris* at Cherson, is intended, no doubt, to impress the neighbouring Tartarian tribes with an idea of the splendor and power of the Russians, and a conviction, too, of their right to dominion; for, in the imaginations of the vulgar, rights are established more by ceremonies that strike the imagination, than by the profoundest and clearest reasoning. If the Emperor shall countenance, grace, and ratify by his presence, the investiture of the Czarina in the Crimea, some concession, on her part, will undoubtedly reward so important a mark of favour and condescension. And as we cannot imagine that the meeting of their Imperial Majesties, Joseph and Catharine, will bear the least affinity to that of Anthony and Cleopatra, we must conclude, that the marks of favour which the Emperor shall receive from the Empress, will relate solely to matters of government and ambition. The fate of Europe may turn upon the politics of the court of *Cherson*. A new phenomenon will be exhibited in the political hemisphere; the eyes of states and princes turned from Madrid, Paris, London, and Vienna, to a small town in Crim Tartary!

It is evident from the vigorous, and even menacing tone which the Empress holds towards the Porte, that she is determined to maintain and to push her conquests in the Turkish dominions. She encourages and protects the revolted subjects of the Grand Signior by her arms, and in her written memorial she tells him that she is determined to do so.

The Danes have lately shown some symptoms of a reviving spirit of enterprize and improvement in their resolution to fit out a few ships for the purpose of making discoveries, or rather in recovering discoveries alleged to have been formerly made, in the northern seas. The Danish government, it is understood, intends, as soon as the season will permit, to dispatch two vessels in search of Old Greenland and Wynland, the first of which was discovered in 982, and the other in 1002. Of these countries nothing has been heard for

two centuries, notwithstanding that repeated endeavours have been made for finding them out. There is a general expectation, we are privately informed in Copenhagen, that this intended expedition will be attended with success. It is also said, that this small squadron has another and grander object in view—the discovery of a north-east passage to India; which, it seems, the voyage of Cook has not yet banished from the ideas of northern adventurers.

Germany.

Among the various circumstances which will serve in the hands of future historians to mark the bold character of the King of Prussia, none will appear more striking than that, in extreme old age, when the infirmities of that advanced period were heaped upon his head, and his life hung in suspense in the hands of his physicians, so vigorous was his genius, and so powerful the terror of his illustrious name, that Germany and the neighbouring nations, though armed and prepared for hostilities, kept profound silence and peace. The return of a genial season, it is to be hoped, instead of calling forth armies to the field, will prolong for a time the peace of Europe, by restoring the health of the King of Prussia. If, on the contrary, the reports concerning the imminent danger of his life are not, as is usual in such cases, exaggerated, and that any thing fatal should happen, the blood of thousands would quickly celebrate the obsequies, and set forth, in too striking colours, the praises of the greatest monarch of his times.

Italy with its Northern Frontier.

The little disputes between the courts of Madrid and Naples have been settled by the mediation of the court of Versailles, and have only served to display that strict union which subsists among all the branches of the House of Bourbon. Qarrels, however, may arise on small points among royal families, which may grow into important and rooted differences, which proximity of blood is found to embitter. Even the near relation of father and son is a feeble barrier against pride and ambition; it is not ties of consanguinity, but common safety and the common dignity and authority of their family that binds in so close an union all the Bourbonian princes. The face of Europe seems at present to be hastening fast to such a change, as may be expected to dissolve, or at least very materially to weaken, the family compact.

A general confederacy, it appears, is found necessary to protect the Italian states from the piracies of the corsairs of Barbary, who have marked out the Italians and Americans for their particular inheritance.

Turkish Empire.

The Turkish empire seems to be now in that stage of debility and consumption in which eruptions of morbific matter announce approaching dissolution. It is threatened with dangers without and within. The ignorant pride of the multitude neither knows how to repel hostilities by force, nor to yield for a time to irresistible necessity, with a view to improve future conjunctures. One demand after another on the part of Austria, Russia, and Persia, and revolting subjects protected by one or other of these powers, are no equivocal proofs that the race of Ottoman have already run the full career of their glory and power among the nations. The morbid scent of the Turkish constitution allures the Russian bear and the Imperial eagle. Nor will the protection of France long suspend the fate of this declining empire; for, according to the partitioning policy that at present prevails

vails among the great powers on the continent, it is probable that the most Christian King will be reconciled to the ruin of his Mahomedan ally, by a share, in some shape or other, of the plunder.

Yet we meet now and then, in the conduct of the Divan at Constantinople, with instances of just and even refined policy. An instance of this kind we have in a letter from the Turkish metropolis, copied from the foreign gazettes into all our newspapers. The commissioners who were sent by government to the fanatic Sheich Mansour, to examine his doctrines, which had excited an alarm among the people, have given in to the minister the result of their commission; in consequence of which, government have caused to be published throughout the empire, that they have found nothing but what is orthodox in the doctrines of the modern prophet; and he has given full satisfaction to the theological mussulmen who questioned him. They add, that so far from considering him as a rebel worthy of death, he deserves to have homage paid to him as one inspired by God; and that he appeared on earth to reform the abuses which had crept into religion, and avenge the insults continually offered to the Deity, by the neglect of his chosen people, and to restore religion to its primitive purity. Nothing could be more political than this conduct in the Turkish government. The commissioners were no doubt instructed to make such a report as government judged most expedient to be circulated among the people; a report which not only tends to avoid all hostile interferences with the prophet, but to compose the minds of the populace, and to convert the Mahomedan fanaticism into an engine for repelling the invasions that threaten the state. We are informed, however, that the wise policy of government has not been crowned with full success. The people, who have amongst them, as is universally agreed on by all travellers, certain terrible prophecies relating to the abolition of the Koran, and the triumph of the Christians, regard Sheich Mansour as a person very dangerous to the Mahomedan religion and to the empire.

House of Bourbon.

That principle of ambition which the Cardinal Richelieu infused into the court of France continues to operate with unabated ardour. The ambitious schemes of France, though concealed under the arts of peace, are by no means abandoned: she pursues her aggrandizement, not by arms, but by treaties and negotiations.

A new and singular appearance distinguishes the face of Europe, and may justly be considered as an important political æra: The rival houses of Bourbon and Austria, at peace and in amity with each other, and mutually conniving and abetting their respective projects of ambition. France, the grand support and ally of the Porte, yet contrives to be on good terms both with the Russians and Austrians. The grand cement of this political complaisance are two empires, on which the three great continental powers have long kept a constant eye, and which they still mark out for their prey; the empire of Turkey, and that of Great Britain. The Russians and Austrians do not look with greater avidity to the borders of Turkey than the French do to our East India settlements, and, in general, to the reduction of our commercial and naval greatness. It is the policy of France, at the present moment, to court by all possible methods the continental powers, that she may be enabled to raise by degrees a naval force supe-

rior

rior to that of Great Britain, with which ſhe may cruſh at once her rival, and render the Houſe of Bourbon independent of the whole world. The Auſtrian Netherlands, cut off from the protection of the Emperor, by their being exchanged for Bavaria, will ſoon fall into the French monarchy. This proſpect, and commercial advantages, are the price held out to France for her connivance at the ambitious projects of Ruſſia and Auſtria. And, in the general wreck of the Turkiſh empire, certain ports on the coaſt of Barbary reduced under the power of Spain, would ſecure to the French, in ſpite of our Gribraltar, the excluſive commerce of the Mediterranean ſea.

The power of the Bourbons, once become the firſt maritime power in the world, would be placed far above all controul; and to this height they ſeem to be advancing by ſure and infallible ſteps. They are the moſt favoured nation in America, in Sweden, in Turkey, in the Auſtrian dominions; and, on the death of the reigning Empreſs, they will, in all probability, be alſo the moſt favoured in Ruſſia: for the arch-duke of Ruſſia has a *French heart* and *French manners;* and beſides, it is the uſual manner of princes to depart from the maxims and attachments of their predeceſſors. Portugal is falling faſt into a dependence by an alliance of blood with the Bourbons, and the ſeven United Provinces ſeem to be wholly at their command. They will treat of commerce, and make the moſt friendly profeſſions to the Engliſh; but the moment that they are able to ſtrike a blow, they will ſhow that war and conqueſt was the ultimate object of all their arts of negociation and peace. At no period was ever the power of the Bourbons ſo formidable as at preſent: not when it was declared in thunder, near a hundred years ago, from the Danube to the Straits of *Gibraltar*, and from the Straits of *Rheggium* to the Britiſh channel. The ſecret whiſper of intrigue is more to be feared, in the preſent juncture of affairs, than all the artillery of France, Spain, Naples, and Parma.

The Duke of Savoy is drawn ſo cloſely to the French and Spaniards by intermarriages, that he may be almoſt conſidered as one of their own family. The Swiſs, who guard the other paſſes into Italy, are ſoldiers of fortune, and, equally free from ambition and fear of invaſion, have no other intereſt than money.

The concluſion to be drawn from this deduction of facts is, that Great Britain ought to take the lead, in rouſing a jealouſy of the deſigns of France throughout all Europe, and form ſuch alliances as ſhall counteract, in time, the deep projects of her inveterate ambition.

United Provinces.

THE United Provinces have declared their readineſs to enter into any treaty with Great Britain, *not inconſiſtent with their engagements to France.* This is an acknowledgment of their dependence. Mynheer is deeply offended at the attack that was made, and the ſevere loſſes he ſuffered, in the late war with England. He hates the Engliſh, and he alſo hates the Prince Stadtholder becauſe he is a friend to the Engliſh. This character, however, does not apply to the Dutch populace, but to the ariſtocratical party or burgomaſters; who, under the favour of France, threaten to aſſume the whole powers of government. This party, we are credibly informed, make no ſcruple to expreſs their hopes, that the combined fleets of France, Spain, and Holland, will by and by chaſtiſe the late piracies of the Engliſh.

Polit. Her.

Proofs favourable to Natural and Revealed Religion derived from the History of the Earth and its Inhabitants.

IF the volcanic theory of the basaltes be well founded, and no doubt many of the arguments in favour of it are extremely plausible, a scene of horror is presented to our view, which must surely fill us with astonishment; since on this system it will be found, that there is hardly a country on the face of our globe which has not at some time or other been wasted by the fury of subterranean fire.

If, again, those apparent vestiges of marine productions, which are observed indiscriminately scattered through the earth, at all depths below its surface, and on the summits of its highest mountains, be esteemed sufficient proofs of the presence of the ocean in those places, a scene, no less wild and uncommon than the former, rises before our imagination; in which the products of the equator and the poles appear to be jumbled together, in a manner incapable of being explained by any of the known analogies of nature.

From observations such as these, where in truth every thing is inexplicable, many of the modern philosophers, chiefly indeed of the French nation, have become warm admirers of the old brute atoms of Epicurus, or the mysterious plastic principle of the stoics, forming to themselves systems of nature, in which an intelligent cause seems to be of all others the least necessary; systems in which blind destiny alone is the active spring of life and motion.

Thus are the sources of religion and morality effectually cut off at one blow; and mankind deprived of those present blessings, and that delightful hope of future happiness, which they fondly imagined to be rightly founded on their natural instincts, and supported by the fairest deductions of reason.

I have been accidentally led to make a few reflections on this subject, by the perusal of some foreign writers on natural history, who have unfortunately applied the proofs of those inexplicable changes which may possibly have taken place in the earth, and indeed all their negative knowledge of nature, for the purpose of disproving the existence of its admirable Author; as if arguments derived from the depths of human ignorance could, with any reason, be esteemed capable of overturning such positive truths as the faculties of mankind are entirely adequate to apprehend.

When men choose to build their opinions on things which they do not rightly understand, rather than on truths which come clearly within their comprehension, it can hardly happen that they will not run into very gross mistakes; because, as the number of errors on any subject is plainly without limits, the chance is little less than infinite, that such reasoners will fall into the unfathomable abyss of falsehood.

Such has been the fate of the author of a French work *Sur la Nature*, and indeed of every follower of that pernicious school of modern philosophy, which, rejecting all consideration of final causes, and despising those simple and obvious analogies that lead to the most useful and satisfactory truths, has chosen rather to pursue others, which neither its disciples, nor the rest of mankind, are in any respect suited to investigate *.

Perhaps an example may serve to ren-

† 'Il est au dessous de Dieu d'agir pour une fin.'—*Vide Des Cartes Philosoph.—Maupertuis Essai de Cosmologie.—Buffon Theorie de la Terre.—Robinet Sur la Nature, &c. &c.*

der me more intelligible, and to point out the general fallacy of this unhappy ſpecies of reaſoning.

There can be no doubt that the teleſcope, with all its preſent improvements, is the reſult of a moſt happy application of uncommon ſkill and ingenuity, contriving and combining all the various parts and movements of that curious machine, for the excellent purpoſe of aſſiſting viſion.

In proportion as theſe improvements were gradually invented and applied to uſe, during a long ſeries of years; when each ſucceſſive diſcovery was brought to the utmoſt extent of its perfection, mankind then obſerved that the human eye, in a very ſuperior manner, enjoyed that particular advantage which they had ſought after with ſo much art and induſtry, exhibiting to view a perfect achromatic inſtrument of viſion, adapting itſelf with ſurpriſing facility to the different brightneſs of its objects, and to a vaſt variety of diſtances.

At the laſt, a defect was diſcovered in teleſcopes, ariſing from the ſpherical figure of the glaſſes; in conſequence of which, the focus of thoſe rays which fall near the limb of the glaſs, and of ſuch as paſs near to its centre, do not coincide. This defect, after various fruitleſs attempts to obviate it, has for many years been given up by the moſt ingenious artiſts as irremediable. But although men have, in this inſtance, found that there are bounds placed to their utmoſt ſkill and ingenuity, yet have they learned this uſeful truth, that there are no diſcoverable limits ſet to the powers of that admirable cauſe which formed the human eye; this error being there entirely corrected in the curious conſtruction of the cryſtalline humour, the principal refracting lens of the organ of viſion; which, gradually increaſing in denſity from the limb toward the middle, does, by this wonderful variation of its refractive power in one reſpect, counteract the errors which would have ariſen from the other conſideration.

This happy union of different parts and movements, as well in the natural as in the artificial machine, each attaining its own particular end, and all together without confuſion or interference, completing one greater or more excellent effect,—this, I ſay, reaſonable men denominate a work of deſign; and as they affirm that the teleſcope is an inſtrument formed to aſſiſt viſion, in conſequence of various *means*, duly connected, by an inviſible cauſe (for it is plain that there is ſome moving principle in man, which is neither eyes, ears, hands, or head, neither the *tout enſemble* of all theſe, nor in any reſpect the object of our ſenſes): ſo do they believe that the human eye is an inſtrument made for the uſe of man, by an exceeding apt combination of intermediate cauſes, wonderfully and moſt unaccountably connected together by one great, wiſe, and good cauſe; who is neither the eye itſelf, nor any part of its mechaniſm, nor at all the object of our ſenſes; but only viſible to us through the beauty and wiſdom of the works of creation, in the ſame manner as thought and intelligence in man are known to us through thoſe motions and effects daily produced before us, which we do always ſuppoſe to reſult originally from a principle in ſome ſort reſembling our own minds.

From hence, and a thouſand other ſimilar analogies, for apprehending which our faculties are admirably ſuited, mankind have reaſonably inferred the exiſtence of *one, ſuperior, intelligent, good,* Being; who is every where preſent; whom we ſee, and feel, and hear, every moment of our lives, in the viſible works of nature, as we do in particular circum-

cumſtances hear, and feel, and ſee, otherbeings whom we denominate men.

Again, this curious ſtructure, the delight and wonder of the beſt and wiſeſt men in every age, has been condemned by a few preſumptuous ſophiſts as the work of blind deſtiny, acting through the preſent elements of nature, becauſe there are many of its principles and movements of whoſe uſe they are ignorant;—becauſe there appear to be veſtiges of the ravages of fire, or the inundations of the ocean, which they are not able to explain.

It is moſt certain, that the laws of motion which now exiſt, could not have produced this world in the beginning, neither are they capable of continuing it for ever in its preſent ſtate.

The interior ſtructure of the earth, whereby its various foſſil ſubſtances, though differing exceedingly from each other in ſpecific gravity, though not arranged according to any regular law of ſituation, do yet conſtitute a world ſelf-balanced, a ſphere whoſe centre of gravity coincides with its centre of magnitude (without which all its motions muſt have been in an extreme degree irregular), evidently demands a firſt cauſe, which neither acts blindly nor of neceſſity.—A blind principle is not wont to labour in defiance of all chance; neither do mechanical cauſes uſually produce their effects in contempt of the eſtabliſhed laws of matter and motion.

The gradual aſcent of our continents from the ſhores of the ocean toward their mediterranean parts, ſo neceſſary for collecting the rains of heaven, and giving birth and courſe to thoſe rivers which beautify and fertiliſe the earth; this exterior form, without which the vapours of the ſea would have aſcended to the clouds in vain, plainly requires the interference of ſome principle ſuperior to any of the known elements of nature. Whatever the followers of Epicurus may think of theſe mighty elements, no reaſonable man will ever believe that the waves of the ocean could have created a country whoſe ſoil lies far above the level of its waters, or that the fury of volcanic eruptions have produced an effect ſo general, that we are rather led to infer the caſual exiſtence of former volcanos, in particular places, becauſe of ſome apparent interruption to this univerſal regularity of form.

The projectile force by which the earth was in the beginning made to move round the centre of light and heat;—its diurnal rotation, duly diffuſing this light and heat over its ſurface;—the inclination of its axis to the plane of the ecliptic, whereby the tropical climates receive fewer of the ſun's rays, while the inhabitant of the polar circle enjoys a larger ſhare: All theſe effects, far ſurpaſſing the preſent powers of nature, moſt aptly combined together, working in concert without interference or diſorder, for the attainment of *one*, *great*, and *good*, and *excellent* end, clearly prove that this world has been produced by *one*, *powerful*, *intelligent*, and *benevolent* principle, utterly unlike to any mechanical cauſe which does now exiſt, or that can be conceived to exiſt.

Mechanical cauſes, ſuch as we are acquainted with, evidently tend to deſtroy the preſent form of the world; and thereby afford the ſtrongeſt proof that it is not by its conſtitution immortal.

Sir Iſaac Newton has demonſtrated, that the perturbing forces which take place in the ſolar ſyſtem, muſt in due time deſtroy the planetary motions, unleſs the firſt Mover of all things ſhall chooſe to interfere. And it is ſufficiently evident, that the ſlow but certain operations of heat and cold, together with the continued action of the air and ſtorms, are capable of breaking and changing the moſt firm bodies, even the hardeſt rocks; while the numerous rivers on the earth's

earth's surface, and the waves which wash its shores, perpetually labour to bear all these substances into the bottom of the ocean, and thereby to reduce all things to a level situation.

Since then the earth yet continues to circulate with regularity round the sun notwithstanding the perturbing forces of the planets—since all the countries on its surface still retain their elevated form, in opposition to those boasted mechanical causes that labour incessantly to destroy it——since its impetuous rivers, which pursue their course toward the ocean, have not yet smoothed those abrupt and precipitous cataracts, over which they rush with such unbridled fury, it is plain, either that the world, as we now see it, is but of a short duration; or else, that some saving hand has interfered, to retard the progress of causes which in sufficient length of time must needs produce their effects.

If we cast over our eyes over the annals of the world, we shall find in the history of the human race, a clear and decisive evidence in favour of those general truths which our religion teaches, concerning the duration of the earth and its inhabitants. The evident marks of novelty in all those arts and sciences that are the offspring of experience: The wonder and terror with which the earlier philosophers (though in other respects well-informed men,) were wont to behold many of those natural appearances, which longer observation has shown to be neither uncommon nor dangerous: The general defect of all histories and traditions antecedent to a certain period at which the Jewish writings affirm the world to have been destroyed by water: These cogent circumstances afford the plainest proof that the human race has not existed here for many ages.

How silly and childish then is the general language of that miserable school of modern philosophy, which searches for the most unknown motions in nature, to explain those that are best known;—which breaks fragments from the sun by chance, and then mysteriously forms them into habitable worlds;—which makes the ocean to act where it is not;—which quotes the fables of Ovid, or the tales of the Egyptians, as its best authority in natural history;—which utterly rejects the delightful and profitable pursuit of final causes;—and holds the most precious moments of life to be well employed in endeavours to discover the thoughts and amusements of trees and stones.

If this be wisdom, we, my friend, have reason to boast that we are not wise: If these be the vaunted fruits of freedom of thought, we have good cause indeed to rejoice that we are not free; that we still retain our dependence on a wise and bountiful Providence; and have not yet fallen into that universal anarchy of opinion, where each individual labours to enthrone and to adore every wild phantom of his own wandering imagination, just as folly or caprice may chance to direct his choice *.

BOZZI *and* PIOZZI; *or the* British Biographers, *a Town Eclogue; by* PETER PINDAR, *Esq;*

'ON the death of Dr Johnson, a number of people, ambitious of being distinguished from the *mute* part of their species, set about relating and printing stories and bons mots of this celebrated moralist. Amongst the most *zealous*, though not the most *enlightened*, appeared Mr Boswell and Madame Piozzi, the hero and heroine of our eclogues. They are supposed to have in contemplation the life of Johnson; and, to *prove* their biographical abilities, appeal to Sir John Hawkins for his decision on their

* Hamilton's Letters, *just published*.

their respective merits, by quotations from their printed anecdotes of the Doctor. Sir John hears them with *uncommon* patience, and determines very *properly* on the pretensions of the contending parties.'

The eclogue begins with a description of the heavenly and earthly howlings (as Peter calls them) for the death of Johnson, and then the subject is introduced in the following lines :

Strong, midst the Rambler's *cronies*, was the rage
To fill with Sam's *bons mots* and tales the page :
Mere flies that buzz'd around his setting ray,
And bore a *splendor*, on their wings, away :
Thus round his orb, the pigmy planets run,
And catch their little lustre from the sun.
At length, rush'd forth, two candidates for fame;
A Scotchman *one*; and *one* a London dame :
That, by th' *emphatic* Johnson, christ'ned Bozzy ;
This, by the bishop's licence, Dame Piozzi ;
Whose *widow'd* name, by topers lov'd, was Thrale,
Bright in the annals of *election ale* :
Forth rush'd to light, their books—but *who* should say,
Which bore the palm of anecdote away ?
This to decide, the rival wits agreed,
Before Sir John, their tales and jokes to read,
And let the Knight's opinion in the strife
Declare the prop'rest pen to write Sam's life.
Sir John, renown'd for musical palavers;
The Prince, the King, the Emperor of *Quavers !*
Sharp in solfeggi, as the sharpest needle :
Great in the noble art of tweedle-tweedle.
Of music's college, form'd to be a fellow,
Fit for Mus. D. or Mæstro de Capella ;
Whose volume, tho' it here and there offends,
Boasts *German merit*—makes by *bulk*, amends.
Superior, frowning o'er *octavo wits*
High plac'd the *venerable* quarto sits;
And *duodecimos*, ignoble scum!
Poor prostitutes to ev'ry vulgar thumb!
Whilst undefil'd by literary rage,
He bears a *spotless* leaf from age to age.
Like *school-boys*, lo! before a two-arm'd chair [the PAIR :
That held the KNIGHT, wise judging, stood
Or like two *ponies* on the sporting ground
Prepar'd to gallop when the DRUM should sound,
The COUPLE rang'd.——

The judge being thus seated, he commands the rival biographers to contend 'alternately in anecdotes ;' which gives the poet an opportunity of exhibiting in the most ridiculous light a number of the stories which these rivals have recorded of their hero.

MADAME PIOZZI.

Sam Johnson was of Michael Johnson born ;
Whose shop of books did Litchfield town adorn :
Wrong-headed, stubborn as a *halter'd* ram;
In short, the *model* of our hero Sam :
Inclin'd to *madness too*——for when his shop
Fell down, for want of cash to buy a prop ;
For fear the thieves might steal the *vanish'd* store,
He duly went each night, and *lock'd the door !*

BOZZY.

Whilst Johnson was in Edinburgh, my wife,
To please his palate, studied for her life :
With ev'ry rarity she fill'd her house,
And gave the Doctor, for his dinner, *grouse*.

MADAME PIOZZI.

When Thrale, as nimble as a boy at school,
Jump'd, though fatigu'd with hunting, o'er a *stool* ;
The Doctor, proud the same grand feat to *do*,
His pow'rs exerted, and jump'd over too.
And tho' he might a broken back bewail,
He scorn'd to be *eclips'd* by Mr Thrale.

The judge being fatigued and teased out of all patience with this contention, intreats a short respite that he may refresh himself with a nap, and then exclaims *aside*,

What have I done, inform me, gracious Lord,
That thus my ears with nonesense should be bor'd ?
Oh ! if I do not in the trial die,
The dev'l and all his brimstone I defie :
No punishment in other worlds I fear ;
My crimes will all be expiated *here*.

ECLOGUE, Part II.

Now from his sleep the Knight affrighted sprung,
Whilst on his ear the words of Johnson rung ;
For lo! in dreams, the surly rambler rose,
And, wildly staring, seem'd a *man of woes*.
Wake Hawkins, (growl'd the Doctor with a frown)
And knock *that* fellow and *that* woman down—
Bid them with Johnson's life proceed no further—
Enough already they have dealt in murther :

Say,

Say, to their tales, that little truth belongs—
If *fame* they mean me—bid them *hold their tongues*.

The judge, notwithstanding the admonition he had received in his sleep, to 'knock the couple down,' 'calls the candidates to further anecdote.'

BOZZY.

At Corrachatachin's, in *boozism* sunk,
I got with punch, alas! confounded *drunk:*
Much was I vex'd that I could not be quiet,
But like a stupid blockhead breed a riot.
I scarcely knew how 'twas I reel'd to bed—
Next morn I wak'd with dreadful pains of head:
And terrors too, that of my peace did *rob me*—
For *much* I fear'd the moralist would *mob me*.
But as I lay along, a heavy log,
The Doctor ent'ring, call'd me *drunken dog*.
Then up rose I with apostolic air,
And read in dame M'Kinnon's book of pray'r;
In hopes for such a sin to be forgiv'n——
And make if *possible* my peace with heav'n.
'Twas *strange*, that in *that* volume of divinity,
I op'd the twentieth Sunday after Trinity,
And read these words:——'Pray be not drunk with wine,
Since drunkenness doth make a man a *swine*.'
Alas!' says I, 'the sinner that I am!'
And having made my speech, I took a *dram*.

MADAME PIOZZI.

One day, with spirits low, and sorrow fill'd,
I told him I had got a *cousin kill'd:*
My dear, quoth he, for heav'n's sake hold your *canting;*
Were all your cousins kill'd, they'd not be *wanting;*
Though *death* on each of them should set his *mark*,
Though ev'ry one were spitted like a lark—
Roasted, and giv'n that dog there for a meal;
The *loss* of them the world would never feel—
Trust me, dear Madam, all your *dear relations*
Are *nits*—are *nothings* in the eye of nations.
Again, says I one day——'I do believe,
A good acquaintance that I have, will *grieve*
To hear her friend hath lost a *large estate*.'—
'Yes' (answer'd he) 'lament *as much* her *fate*,
As did your *horse*, (I freely will allow)
To hear of the *miscarriage* of your cow.'

BOZZY.

When *young* ('twas rather silly I allow),
Much was I pleas'd to imitate a cow.
One time, at Drury Lane with Doctor Blair,
My imitations made the playhouse *stare!*
So very charming was I in my *roar*,
That both the galleries *clapp'd*, and cried *encore*.
Blest by the general plaudit and the laugh—
I tried to be a jackass and a calf:
But who, alas! in *all things* can be *great?*
In short, I met a *terrible* defeat:
So vile I bray'd and bellow'd, I was *hiss'd*—
Yet all who *knew* me *wonder'd* that I *miss'd*.
Blair whisper'd me, 'You've lost your *credit now;*
Stick, Boswell, for the future to your cow.'

MADAME PIOZZI.

On Mr Thrale's old hunter Johnson rode—
Who with prodigious pride the beast bestrode;
And as on Brighton downs he *dash'd away*,
Much was he pleas'd to hear a sportsman say,
That at a *chace* he was as *tight a hand*
As e'er an ill-bred *lubber* in the land.

BOZZY.

One morning Johnson, on the Isle of Mull,
Was of his politics excessive full.
Quoth he, 'that Pultney was a *rogue*, 'tis plain—
Besides, the fellow was a *Whig in grain*.'
Then to his *principles* he gave a *banging*,
And swore no *whig* was ever worth a *hanging*.
''Tis wonderful (says he) and makes one stare,
To think the livery chose John Wilkes lord mayor:
A dog, of whom the world could nurse no hopes—
Prompt to *debauch* their girls and *rob* their shops.'

MADAM PIOZZI.

Sir, I believe that anecdote a lie;
But grant that Johnson said it—*by the by*,
As Wilkes unhappily your *friendship* shar'd,
The dirty anecdote might well be spar'd.

BOZZY.

Madam, I stick to truth as much as *you*,
And, dammee, if the story be not *true*.
What you have said of Johnson and the *larks*,
As much the Rambler for a *savage* marks.
'Twas scandalous, ev'n candour must allow,
To give the hist'ry of the *horse* and *cow*.
What but an *enemy* to Johnson's fame
Dar'd his vile prank at Litchfield playhouse *name?*
Where, without ceremony, he thought fit
To fling the man and chair into the pit?
Who would have register'd a speech so odd,
On the dead stay-maker and Doctor Dodd?

MADAME PIOZZI.

Who told of Mrs Montague the lie—
So palpable a falsehood——Bozzy, *fie!*

BOZZY.

Who, mad'ning with an anecdotic itch,
Declar'd that Johnson call'd his mother b-tch?

MADAME PIOZZI.

Who, from M'Donald's rage, to save his snout,
Cut twenty lines of defamation out?

BOZZY

BOZZY.

Who would have said a word about Sam's *wig*,
Or told the story of the *peas* and *pig?*
Who would have told a tale so *very* flat,
Of Frank the black, and Hodge the mangy cat?

MADAME PIOZZI.

Ecod! you're grown at once confounded *tender*—
Of Doctor Johnson's fame a *fierce* defender.
I'm sure you've mention'd many a pretty story
Not much redounding to the Doctor's glory.
Now, for a *saint*, upon us you would palm him—
First *murder* the poor man, and then *embalm him!*

BOZZY.

And truly, Madam, Johnson cannot *boast*—
By your acquaintance he hath *rather lost*.
His character so shockingly you handle—
You've sunk your comet to a farthing candle.

As they proceed, the altercation becomes more and more violent, and is at last terminated by the following decision of the knight:

SIR JOHN.

For shame! for shame! for Heaven's sake pray be quiet—
Not Billingsgate exhibits such a riot.
Behold, for scandal, you have made a *feast*,
And turn'd your *idol*, Johnson, to a *beast:*
'Tis plain that *tales of ghosts* are *arrant lies*,
Or *instantaneously* would Johnson's rise,
Make you both eat your paragraph's so *evil*—
And for your treatment of him *play the devil.*
Just like *two Mohawks* on the man you fall—
No murd'rer is worse serv'd at surgeon's hall.
Instead of adding *splendor* to his name,
Your books are downright *gibbets* to his fame.
Of those, your anecdotes—may I be *curst*
If I can tell you *which* of them is *worst*.
You never with *posterity* can *thrive*—
'Tis by the *Rambler's death alone*, you live—
Like *wrens*, (that in some volume I have read)
Hatch'd by strange fortune in a horse's head.
Poor Sam was rather *fainting* in his *glory*—
But lo! his fame lies *foully dead* before ye.
Thus, to some dying man, (a frequent case)
Two doctors come, and give the *coup de grace*.
Zounds! Madam, mind the duties of a *wife*,
And dream no more of Doctor Johnson's *life*.
A happy knowledge in a *pye* or *pudding*,
Will more delight your friends than all your *studying*.
One cut from *ven'son* to the heart can speak
Stronger than *ten quotations* from the *Greek:*
One fat Sir Loin possesses more *sublime*
Than all the airy castles built by rhime:
One nipperkin of *stingo*, with a toast,
Beats all the streams the muses fount can boast.
Yes! in *one* pint of porter, lo! my belly can
Find blisses, not in all the floods of Helicon.
Enough, those anecdotes your *pow'rs* have shown:
Sam's life, dear Ma'am, will only *damn your own*.
For *thee*, James Boswell, may the hand of fate
Arrest thy goose-quill and confine thy prate.
Thy egotisms, the world *disgusted* hears—
Then load with vanities no more our ears,
Like some lone puppy yelping all night long,
That tires the *very echoes* with his tongue.
Yet should it lie beyond the pow'rs of fate,
To stop thy pen, and still thy darling prate;
Oh! be in solitude to live thy luck;
A *chattering* magpie on the Isle of Muck.

APOLOGUES.

The Court of Persia.

REMEMBER, said an old courtier to his son, remember this fine maxim of an Arabian poet: 'The Prince is a sea; dreadful when it is stormy, but when calm it yields pearls.' Thou hast talents which have gained thee the esteem of the sublime sultan. Endeavour to improve them, my son, and to acquire those vices that please him. A vice which pleases a Prince is a virtue. But above all, celebrate his actions without reserve, and praise every word he utters. If he says in broad day, *It is night*, do you immediately cry, *There is the moon, there are the stars.* No, Sir, replied the son, I will die if it is necessary for the sublime sultan, but I will never flatter him: my heart can never consent to such criminal behaviour. I will serve him in his army, less afraid of the horrors of war than of the manners of the court, and of the shameful dangers to which you are exposed. The malice of a eunuch, a slight inattention on your part, an emotion of anger or of caprice in the

the ſultan, is ſufficient to ruin you. I knew a Guebre, who for forty years had worſhipped the fire with the moſt religious attention. One day as he ſtirred the ſacred fuel, he fell into it, and the fire conſumed its faithful adorer.

The Jew and the Chriſtian.

He that will not when he may,
When he would, he ſhall have nay.

On this maxim an Arabian philoſopher is ſaid to have founded the following ſtory.

A Jew and a Chriſtian were converſing familiarly by the brink of a well, when the former happened to fall in without receiving much hurt, and the Chriſtian flew for a ladder to help him out. As he was eagerly endeavouring to put it down into the well, it is not worth while, ſays the Jew, I will make no uſe of your ladder; to day is Saturday. He remained therefore up to the chin in water till next morning, when his friend came to know how he had fared during ſo cool a night. The ladder, the ladder, cries the Jew, for the love of God bring back the ladder; heaven forbid, replies the Chriſtian, to-day is Sunday.

P O E T R Y.

Addreſs to Rural Domeſtic Happineſs; by W. Cowper, *Eſq.*

Domestic happineſs, thou only bliſs
Of Paradiſe that has ſurviv'd the fall!
Though few now taſte thee unimpair'd and pure,
Or, taſting, long enjoy thee, too infirm
Or too incautious to preſerve thy ſweets
Unmixt with drops of bitter, which neglect
Or temper ſheds into thy cryſtal cup.
Thou art the nurſe of Virtue. In thine arms
She ſmiles, appearing, as in truth ſhe is,
Heav'n-born and deſtined to the ſkies again.
Thou art not known where Pleaſure is adored,
That reeling goddeſs with the zoneleſs waiſt
And wand'ring eyes, ſtill leaning on the arm
Of Novelty, her fickle frail ſupport;
For thou art meek and conſtant, hating change,
And finding in the calm of truth-tied love
Joys that her ſtormy raptures never yield.
Oh friendly to the beſt purſuits of man,
Friendly to thought, to virtue, and to peace,
Domeſtic life in rural leiſure paſs'd!
Few know thy value, and few taſte thy ſweets,
Though many boaſt thy favours, and affect
To underſtand and chooſe thee for their own.
But fooliſh man foregoes his proper bliſs
Ev'n as his firſt progenitor, and quits,
Though placed in paradiſe (for earth has ſtill
Some traces of her youthful beauty left)
Subſtantial happineſs for tranſient joy.
Scenes form'd for contemplation, and to nurſe
The growing ſeeds of wiſdom; that ſuggeſt,
By every pleaſing image they preſent,
Reflections ſuch as meliorate the heart,
Compoſe the paſſions, and exalt the mind,
Scenes ſuch as theſe, 'tis his ſupreme delight
To fill with riot and defile with blood.
Should ſome contagion, kind to the poor brutes
We perſecute, annihilate the tribes
That draw the ſportſman over hill and dale,
Fearleſs, and rapt away from all his cares;
Should never game-fowl hatch her eggs again,
Nor baited hook deceive the fiſhes eye;
Could pageantry and dance and feaſt and ſong
Be quell'd in all our ſummer-month retreats;
How many ſelf-deluded nymphs and ſwains,
Who dream they have a taſte for fields and groves,
Would find them hideous nurs'ries of the ſpleen,
And crowd the roads, impatient for the town!
They love the country, and none elſe, who ſeek
For their own ſake its ſilence and its ſhade.
Delights which who would leave, that has a heart
Suſceptible of pity, or a mind
Cultured and capable of ſober thought,
For all the ſavage din of the ſwift pack
And clamours of the field? deteſted ſport,
That owes its pleaſures to another's pain,

That feeds upon the ſobs and dying ſhrieks
Of harmleſs nature, dumb, but yet endued
With eloquence that agonies inſpire
Of ſilent tears and heart-diſtending ſighs!
Vain tears, alas! and ſighs that never find
A correſponding tone in jovial ſouls.
Well—one at leaſt is ſafe. One ſhelter'd hare
Has never heard the ſanguinary yell
Of cruel man, exulting in her woes.
Innocent partner of my peaceful home,
Whom ten long years experience of my care
Has made at laſt familiar, ſhe has loſt
Much of her vigilant inſtinctive dread,
Not needful here, beneath a roof like mine.
Yes—thou may'ſt eat thy bread, and lick the hand
That feeds thee; thou may'ſt frolic on the floor
At evening, and at night retire ſecure
To thy ſtraw-couch, and ſlumber unalarm'd.
For I have gain'd thy confidence, have pledg'd
All that is human in me, to protect
Thine unſuſpecting gratitude and love.
If I ſurvive thee, I will dig thy grave;
And when I place thee in it, ſighing ſay,
I knew at leaſt one hare that had a friend.

On the Ruins of Dunnottar Caſtle.

HIGH on a rock, projecting from the land,
The caſtle ſtood, and ſtill its ruin ſtand;
Wide o'er the German main, the proſpect bent;
Steep is the path, and rugged the aſcent.
And when with labour climb'd the narrow way,
Long ſounding vaults receive you from the day.
There hung the huge portcullice, there the bar,
Drawn on the iron-gate, defied the war.
Ah! great Dunnottar, once of ſtrength the ſeat;
Once deem'd impregnable, thou yield'ſt to fate.
Up from the gate we climb the ſlipp'ry way;
Still falling turrets, mould'ring tow'rs ſurvey;
The walls, the caves, with various moſs o'ergrown,
And threat'ning nods on high the looſen'd ſtone:
Slowly we mount, through broken arches creep,
And gain at length the ſummit of the ſteep:
Curious around the airy height we gaze,
There the great well its ample round diſplays;
Of vaſt circumference and depth profound,
Now fill'd with ruins of the falling mound;
Here ſtood the palace rais'd in air ſublime,
On rows of vaults that ſeem'd to mock at time;
Yet he aſſerts his pow'r and claims his prey;
They break, they fall, what can reſiſt his ſway?
Here, through innumerable vaults we run,
Cold, darkſome, raw, impervious to the ſun,
Brown with the ruſt of years, and from their tops
Inceſſantly the oozing moiſture drops.
We leave the gloom, the whirling ſteps aſcend,
Our walk along the roofleſs palace bend;
Then thro' the long apartments as we paſs,
The ſoft wind whiſtles in the waving graſs,
Which cloths the pavement, crowns the naked walls
Of broken turrets and deſerted halls.—
Here, once the ſeat of many a mighty name,
The jackdaw chatters, and the ſea-fowl ſcream.
Here dwelt great Keith, who held the ancient tow'r,
The laſt that yielded to the uſurper's pow'r;
By honeſt craft, from thence the crown convey'd,
And Caledonia's gems in ſafety laid.
Now turning from the walls, high o'er the ſteep
Impending cliffs, we view the boundleſs deep;
All round the winding coaſt black rocks ariſe,
With wild uncouth variety ſurpriſe:
The waves roll ſlow and ſilent to the ſhore,
Then daſh the craggy beach, and ſullen roar;
From rock to rock the breaking ſurge rebounds,
While endleſs echoes catch and ſwell the ſounds.

S O N N E T S.

By CHARLOTTE SMITH.

SIGHING, I ſee yon little troop at play;
By Sorrow yet untouch'd, unhurt by care;
While free and ſportive they enjoy to-day,
'Content and careleſs of to-morrow's fare!'
O happy age! when Hope's unclouded ray
Lights their green path, and prompts their ſimple mirth,
E'er yet they feel the thorns that lurking lay
To wound the wretched pilgrims of the earth;

Ma-

Making them rue the hour that gave them birth
And threw them on a world so full of pain,
Where prosperous folly treads on patient worth,
And to deaf pride misfortune pleads in vain.
Ah!——for their future fate how many fears
Oppress my heart—and fills mine eyes with tears!

II.

AH, hills belov'd!——where once, an happy child,
Your beechen shades, ' your turf, your flowers among,'
I wove your blue-bells into garlands wild,
And woke your echoes with my artless song.
Ah, hills belov'd!—your turf, your flow'rs remain;
But can they peace to this sad breast restore,
For one poor moment soothe the sense of pain,
And teach a breaking heart to throb no more?
And you, Aruna!——in the vale below,
As to the sea your limpid waves you bear,
Can you one kind Lethean cup bestow,
To drink a long oblivion to my care?
Ah, no!——when all, e'en hope's last ray is gone,
There's no oblivion———but in death alone!

III.

To the North Star.

Supposed to be written by WERTER.

TOWARDS thy bright beams I turn my swimming eyes,
Fair fav'rite planet! which in happier days
Saw my young hopes, ah! faithless hopes! —arise;
And on my passion shed propitious rays!
Now nightly wandering 'mid the tempests drear
That howl the woods, and rocky steeps among,
I love to see thy sudden light appear
Through the swift clouds——driv'n by the wind along:
Or in the turbid water, rude and dark,
O'er whose wild stream the gust of winter raves,
Thy trembling light with pleasure still I mark,
Gleam in faint radiance on the foaming waves.
So o'er my soul short rays of reason fly,
Then fade:——and leave me, to despair and die!

IV.

By the same.

MAKE there my tomb beneath the lime-trees shade,
Where grass and flowers in wild luxuriance wave;
Let no memorial mark where I am laid,
Or point to common eyes the lover's grave!
But oft at twilight morn, or closing day,
The faithful friend with fault'ring step shall glide,
Tributes of fond regret by stealth to pay,
And sigh o'er the unhappy suicide.
And sometimes, when the sun with parting rays
Gilds the long grass that hides my silent bed,
The tear shall tremble in my Charlotte's eyes;
Dear, precious drops!—they shall embalm the dead.
Yes!—Charlotte o'er the mournful spot shall weep,
Where her poor Werter—and his sorrows sleep.

To W. PARSON'S, *Esq. by Mrs* PIOZZI.

WHILE Venus inspires, and such verses you sing,
As Prior might envy and praise;
While Merry can mount on the eagle's wide wing,
Or melt in the nightingale's lays;
On the beautiful banks of this classical stream
While Bertie can carelessly rove,
Dividing his hours and varying his theme
With Philosophy, Friendship, and Love;

In vain all the beauties of nature or art
To rouse my tranquillity tried;
Too often, said I, has this languishing heart
For the charms of celebrity sigh'd:
Now sooth'd by soft music's seducing delights,
With reciprocal tenderness blest,
No more will I pant for poetical flights,
Or let vanity rob me of rest.

* The Slave and the Wrestlers, what are they to me!
From plots and contention remov'd;
† And Job with still less satisfaction I see,
When I think on the pains I have prov'd.
It was thus that I thought in oblivion to drown
Each thought from remembrance that flows;
Thus fancy was stagnant, I honestly own,
But I call'd that stagnation repose.

Now wak'd by my countryman's voice once again
To enjoyment of pleasures long past,
Her powers elastic the soul shall regain,
And recal her original taste:
Like the loadstone which long lay conceal'd in the earth,
Among metals that glitter'd around,
Inactive her talents, and only call'd forth
When the ore correspondent was found.

* Two celebrated pieces of sculpture in the Tribuna.
† The fine picture of Job in the same plac e, by Bartolomeo della Porta.